

Ra'fatul Bari

(Sharah Sahih Al-Bukhari)

رَأْفَةُ الْبَارِي

شرح

صَحِيحُ الْبُخَارِيِّ

Vol-V

Dr. Rafiq Ahmad

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Preface to Fifth Volume

Amidst the marvels of creation, Almighty Allah created man with the blessings of rationality, spirituality, and emotionality. Moreover, He catered to all the urges of mankind by providing an unfettered guidance in the form of the holy Qur'an and the holy Traditions of Prophet Muhammad (SAW) which we call ahadith. In these sources of guidance lie immense and unlimited treasures. Every attempt to discover these treasures fall short of the complete revelation of the secrets embedded therein. As such the analogy of the holy Quran and the traditions of the Prophet (Sallallahu Alaihi Wasallam) is that of a vast ocean the exploration of which is an unending task; every time one dives in - ever new dimensions come to the surface.

By the grace of Almighty Allah the first four volumes of Rafa'tul Baari earned lot of popularity and the feedback was quite encouraging which gave me courage to work on the fifth volume. In this an effort has been made to present, in the form of this book, an explanatory

and reliable knowledge about the traditions of the Prophet (Sallallahu Alaihi Wasallam) by making use of authentic commentaries like Fathul Bari, Umdadul Qari, Ibn Bataal etc.

This volume comprises of the following books: The Book of Friday, The Book of Fear Prayer, The Two Eids, The Book of Witr, The Book of Rain, The Book of Eclipse, The Prostration of Qur'anic Revelation, The Book of Shortening the Salaat, The Book of Tahajjud.

I Pray to Allah to bestow best blessings to Mr. Sameem Hussain without whose painstaking efforts in compiling, computerizing and proofreading this book, otherwise, it would have not been possible to come up with the fifth volume so soon.

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The Book of Jumu'a
(Friday Prayer)

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The Book of al-Jumu'a (Friday prayer)

Cause behind the name 'Jumu'a' وجه تسمية

The word Jumu'a is derived from the root word Jama' جمع meaning 'to assemble'. Some opine that it is called so because people gather on this day. Allaama Ayni has quoted from Ibn Abbas that Jumu'a is named so because Allah assembled Prophet Adam (AS) this day. Ibn Khuzaimah quotes Salmaan:

(The Prophet (Sallallahu Alaihi Wasallam)) said, "O Salmaan, do you know the day of Jumu'a". "Allah and His messenger know the best", said I. He said, "Allah assembled your father or father of you all this day"

The Arabic word for Friday is 'Yaum-ul-Jumu'a' and is called so because it is the day of congregation for Muslims. Allah created the heavens, the earth and the entire universe in

six days, and Friday was the last day when the creation was completed. Prophet Adam (AS) was created on that day; he was admitted into Paradise on that day; he was sent down to the earth on that day; the Last Hour or the Day of Resurrection will occur on this day; and on the same day there is a moment when supplications are readily accepted. All this is established on the authority of authentic Traditions. (Ibn Kathir)

Allah had appointed Friday as the day of congregation and festivity for the people, but the previous nations were not fortunate enough to appoint it as their sacred day. The Jews took Saturday as their day of congregation, the Christians, Sunday, but Allah gave this Ummah the ability to elect Friday as their day of congregation, (as transmitted by Bukhari and Muslim on the authority of Abu Hurayra (RA) as quoted by Ibn Kathir))

During the days of ignorance, Friday was known as 'Yaum-ul-'Arubah'. The first Arab to change the name of this day to Yaum-ul-Jumu'ah' was Ka'b Ibn Lu'ayy. The Quraish used to gather or congregate on this day, and Ka'b ibn Lu'ayy used to deliver his sermon. This happened 560 years before the advent of the Holy Prophet (Sallallahu Alaihi Wasallam). Ka'b Ibn Lu'ayy was among the Holy Prophet's (Sallallahu Alaihi Wasallam) forefathers. Even during the Days of Ignorance, Allah had kept him away from idol worship and granted him the ability to believe in the Oneness of Allah. He had also given people the glad tidings of the advent of the Holy Prophet (Sallallahu Alaihi Wasallam). His greatness among Quraish may be judged from the fact that the year of his death, which occurred 560 years before the Holy Prophet (Sallallahu Alaihi Wasallam), was marked as the new calendar era for computation of dates. In Arabia, at first the calendar era was established when Ka'bah was built and dates were computed accordingly. Then Ka'b Ibn Lu'ayy's death marked another era, and the dates were computed on that ba-

sis. When the Event of the Elephant occurred in the year of the birth of the Holy Prophet (Sallallahu Alaihi Wasallam), that set in a new era of Arab calendar, and the dates were computed accordingly. In sum, the importance of 'Yaum-ul-Jumu'ah' had been recognized in Arabia before Islam in the time of Ka'b Ibn Lu'ayy, to whom is ascribed the naming of the day as 'Yaum-ul-Jumu'ah'. (Mazhari).

According to some narrations, the Ansar of Madinah used to gather and pray, before migration, on Friday before Jumu'ah prayer became obligatory, and they organized this on the basis of their own Ijtihad (assessment), (as transmitted by Abd-ur-Razzaq with an authentic chain of narrators on the authority of Muhammad Ibn Sirin, as quoted by Mazhari). (Quoted from Ma'aariful Qur'an)

Quoting az-Zufef and al-Faraa, Allaama Ayni mentions that before Islam people used to call the days as:

Saturday—Shabaar—شبار

Sunday—Awal—أول

Monday—Ahwan—أهون

Tuesday—Jabaar—جبار

Wednesday—Dabaar—دبار

Thursday—Moonis—مونس

Friday—al-Aruba—ألروبة

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Chapter 1 : The compulsory nature of the Jumu'a prayer

This is based on the words of Allah Almighty, "When the prayer is called on the Day of Jumu'a, hasten to the remembrance of Allah and leave commerce. That is better for you if you only knew." (62:9)

Purpose of Tarjamatul Baab

By starting the Book of Jumu'a with this chapter, Imam Bukhari first of all wants to impress that offering of the Jumu'a prayer is compulsory for every single individual. He supports his argument with the above quoted verse of sura al-Jumu'a.

The prayer is called on the Day of Jumu'a إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ

Call is given for those prayers which have been decreed compulsory by the Shariah. By this verse it is implied that since the call has to be given for Friday prayer, therefore, it is a compulsory prayer.

Hasten to the remembrance of Allah فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ

Here the believers are being advised to hasten to the remembrance of Allah i.e., towards the mosques for Friday prayer after listening the call. According to some scholars 'Zikrullah' is here taken to mean the Friday khutba (sermon), however some maintain that the Friday prayer also includes it. 'To hasten' does not communicate 'to run towards the mosque', but it means to start moving immediately without delay.

Leave commerce وَدَرُّوا الْبَيْعَ

The magnitude of the significance that Shariah has laid on the Friday prayer can be comprehended by the fact that every kind of commerce, transaction and other worldly engagements are rendered unlawful once the adhaan is said. According to Zuhri, the decree actuates once the Imam rises on the pulpit (member) and the caller calls out the adhaan viz., the 2nd one. Dhahaak considers the impermissibility of commerce after the time the sun starts declining.

The literal meaning of the word 'bai' is 'sale'. Al-

though the intent is to ban all activities of buying and selling, the verse has mentioned 'sale' only, because when one aspect of trading is abandoned, the other aspect would automatically come to an end. If there is no one to sell, there will be no one to buy, because trade is a bilateral transaction.

The verse under comment indicates that the ban on the activities of buying and selling after the adhan of Jumu'a needs to be implemented for practical purposes in such a way that the shops are closed at that particular time, so that all trading activities automatically come to a halt. The underlying wisdom is that there are uncountable number of customers and buyers, and it would not be possible to stop them all. The sellers and shopkeepers, however, are limited and they can be stopped. If they are stopped from selling, the buyers automatically will stop buying. Hence, the verse deemed it sufficient to impose the ban on 'sale'. (*Ma'aariful Qur'an*)

Hadith No. 837

Narrated Rab'e bin Haarith

It is related that Abu Hurayra heard the Messenger of Allah (Sallallahu Alaihi Wasallam), say, "We are the last but will be the first on the Day of Rising, in spite of the fact that others were given the Book before us. This was the day which was made obligatory for them but they disagreed about it. Allah has guided us to it and the other people follow us. The Jews have tomorrow and the Christians the day after."

Comments

This hadith mentions that though this Ummah has come last of all in the world but it will be the first to rise on the Day of Rising. The books were revealed to the Jews and the Christians before the Muslims but since they failed to preserve them so they missed the opportunity of rising first on that day. Also, the Muslims chose Friday as their special worship day which comes before Saturday and Sunday the days chosen by the Jews and the Christians respectively. It is said that Friday was offered to the earlier people but they disagreed about it and chose other days. According to one of the views, Musa (AS) advised his Ummah to choose Friday as their special worship day but they differed about it and chose Saturday instead; but as per another view, they were given the choice to choose any day of week but they committed mistake by not choosing Friday.

Correct guidance for Muslims

There are two views about this as well, i. Allah Himself chose Friday for the Muslims, ii. The Muslims were given the choice and they got correctly guided and rightly chose Friday. A hadith with authentic chain of narrators quoted by Musanaf Abdul Razzaq says that once, before migration, the people of Madinah assembled and raised the issue of having a special day in a week like that of the Jews. After consultation they unanimously agreed upon the selection of Friday. Later they went to their leader As'ad bin Dharrarah who led them in prayer on Friday.

Muslim quotes a hadith on the authority of Hudhayfah:

“Allah did not guide rightly those before us about Friday, so Saturday was for the Jews and Sunday for the Christians, then Allah turned towards us and guided us rightly about Friday and then kept Friday, Saturday and Sunday (in sequence) and as such they will follow us on the Day of Judgment. We are the last in the world but will be first on the Day of Judgment”.

Ahmad, Abu Dawood and Ibn Maajah quote from Ka'b bin Maalik:

“As'ad bin Dhararah was the first person who offered Friday with us before the coming of Rasulullah (Sallallahu Alaihi Wasallam) to Madinah”

Virtues of Friday

Allah, the Most High, says,
"O you who believe (Muslims)! When the call is proclaimed for the salaah (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allah (Jumu'ah religious talk (khutbah) and salaah (prayer)) and leave off business (and every other thing), that is better for you if you did but know!" (62:9)

1. A special day chosen by Allah

According to the hadith quoted above it is a special day chosen by Allah for the Muslims.

2. The best day is Friday

Abu Hurayrah (RA) narrates: The Apostle of Allah (Sallallahu Alaihi Wasallam) said: "The best day on which the sun has risen is Friday; on it Adam was created, this day

he was made to enter Paradise, this day he was expelled from it. And the last hour will take place on no day other than Friday." (Muslim)

3. It is greater than the days of Eid

It was narrated that Abu Lubaabah ibn Abd al-Mundhir said:

The Prophet (Sallallahu Alaihi Wasallam) said: "Friday is the master of days, and the greatest of them before Allah. It is greater before Allah than the day of al-Adha and the day of al-Fitr. It has five characteristics: on this day Allah created Adam, on it He sent Adam down to the earth, on it Allah caused Adam to die, on it there is a time when a person does not ask Allah for anything but He gives it to him, so long as he does not ask for anything haraam, and on it the Hour will begin. There is no angel who is close to Allah, no heaven, no earth, no wind, no mountain and no sea that does not fear Friday." (Ibn Maajah)

4. Whoever dies on a Friday remains protected from the trial of the grave

Narrated Abdullah ibn Amr (RA): The Messenger of Allah (Sallallahu Alaihi Wasallam) said: "There is no Muslim who dies during the day of Friday or the night of Friday but Allah will protect him from the trial of the grave." (Tirmidhi)

Recommended Friday acts

1. Pray fajr in congregation

It was narrated by Ibn Umar (RA): The Apostle of Allah (Sallallahu Alaihi Wasallam) said: "The best prayer before Allah is fajr prayer on Friday in congregation." (Bayhaqi)

Narrated Abu Hurayrah (RA): The Apostle of Allah (Sallallahu Alaihi Wasallam) used to recite the following in the fajr prayer of Friday, "sura as-Sajdah and sura al-Insan." (Bukhaari)

2. Praying Salaat al-Jumu'a

Allah, the Most High, says,
"O you who believe (Muslims)! When the call is proclaimed for the Salaat (prayer) on the day of Friday (Jumu'a prayer), come to the remembrance of Allah (Jumu'a religious talk (khutbah) and Salaat (prayer)) and leave off commerce (and every other thing), that is better for you if you did but know!" (Sura al-Jumu'a)

3. Making lots of du'a

Narrated Abu Hurayrah (RA): The Apostle of Allah (Sallallahu Alaihi Wasallam) talked about Friday and said, "There is an hour (opportune time) on Friday and if a Muslim gets it while praying and asks something from Allah, then Allah will definitely meet his demand." And he (the Prophet) pointed out the shortness of that time with his hands." (Bukhaari)

Narrated Anas ibn Maalik (RA): The Prophet (Sallallahu Alaihi Wasallam) said, "Seek the hour in which there is hope that prayers will be answered, on Friday after asr (mid-afternoon) prayer, until the sun goes down." (Tirmidhi)

4. Reading sura al-Kahf

Narrated Abu Sa'id al-Khudri (RA): The Prophet (Sallallahu Alaihi Wasallam) said, "Whoever recites sura al-Kahf on Jumu'a will have illumination from the light from one Jumu'ah to the next." (Haakim; Bayhaqi)

Narrated Abu Sa'id al-Khudri (RA): The Prophet (Sallallahu Alaihi Wasallam) said: "Whoever reads sura al-Kahf on the night of Jumu'a, will have a light that will stretch between him and the Ancient House (the Ka'ba)." (Dhaarmi)

5. Sending a lot of blessings upon the Prophet (Sallallahu Alaihi Wasallam)

Narrated Aws ibn Aws (RA): The Prophet (Sallallahu Alaihi

Wasallam) said: "Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me." The people asked: "Apostle of Allah, how can it be that our blessings will be submitted to you while your body is decayed?" He replied: "Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets." (Abu Dawood)

6. Taking ghusl and wearing perfume

Narrated Abu Said Al-Khudri (RA): Allah's Apostle (Sallallahu Alaihi Wasallam) said, "The taking of a bath on Friday is compulsory for every male (Muslim) who has attained the age of puberty." (Bukhaari)

Narrated Salman-Al-Farsi (RA): The Prophet (Sallallahu Alaihi Wasallam) said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumu'a prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the khutba, his sins in-between the present and the last Friday would be forgiven." (Bukhaari)

The virtues of Jumu'a (Friday) prayer

1. Sins in-between two Fridays are forgiven

Narrated Abu Hurayra (RA): The Prophet (Sallallahu Alaihi Wasallam) said, "He who took a bath and then came for Jumu'a prayer and then prayed what was fixed for him, then kept silence till the Imam finished the sermon, and then prayed along with him, his sins between that time and the next Friday would be forgiven, and even of three days more." (Muslim)

2. Coming early to Jumu'a brings great reward

Narrated Abu Hurayra (RA): The Prophet (Sallallahu Alaihi Wasallam) said, "When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice).

The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imam comes out (for Jumu'a prayer) they (i.e. angels) fold their papers and listen to the khutba." (Bukhari)

3. The virtue of walking to the Friday prayer

Narrated Aws ibn Aws (RA): The Prophet (Sallallahu Alaihi Wasallam) said: "Whoever does ghusl on Friday and causes (his wife) to do ghusl, and sets out early, and comes close to the Imam and listens and keeps quiet, for every step he takes he will have the reward of fasting and praying qiyaam for one year." (Tirmidhi)

Chapter 2 : The excellence of doing *ghusl* on the day of *Jumu'a* and whether children or women have to attend.

Purpose of Tarjamatul Baab

There are three components in the title of this chapter viz.,

1. Excellences of doing *ghusl* on Friday.
2. Whether the prayer is obligatory on children.
3. Whether the prayer is obligatory on women.

Excellences of doing *ghusl* on Friday

As per the majority of scholars, it is preferable and

not obligatory to do ghusl on Friday, however Imam Maalik considers it obligatory. Quoting the word *فضل* instead of *وجب* Imam Bukhari also seems to concur with the view held by the majority of scholars.

There are two opinions in the Hanafi school regarding the ritual-bath (ghusl) of Friday:

1. That it is a sunnah for the Friday prayer itself,
2. That it is a sunnah for the day of Friday.

The relied-upon position within the school is that the ritual bath is a sunnah for the Friday prayer itself. The sunnah is only fulfilled if one goes to the Friday prayer in a state of ritual-purity that was due to the ritual-bath. Therefore, if one, for example, lost his or her state of ritual-purity attained through the ritual-bath, performed only the ablution (wudu), and then prayed the Friday prayer, the sunnah would not be considered fulfilled because the state of purity here is from a subsequent ablution and not the ritual-bath itself. (Ibn Aabidin, Hashiya)

However, in cases of need it would be permitted to follow the position that the ritual-bath is a sunna for the day of Friday, such as for those who work on Fridays. According to this opinion, even if one does not pray the Friday prayer in a state of ritual-purity attained through ritual-bath the sunna is still fulfilled by merely doing ghusl for the day.

Friday prayers' obligation upon children and women

Imam Bukhari has put a question mark on this issue conveying thereby that the prayer is not obligatory on them.

Regarding the children a hadith quoted in 'The Book of adhaan' says:

"Ghusl on Friday is obligatory for every single sexually mature individual".

A chapter quoted in the previous book established by

Imam Bukhari regarding the women mentions:

"Coming out of women towards the mosques during the night and darkness".

By limiting the attendance of women in the mosques during the night and darkness only, their assembly in Friday prayer loses its obligatory status. Allah knows the best.

Hadith No. 838

Narrated Abdullah ibn Umar

*The Messenger of Allah (Sallallahu Alaihi Wasallam) said,
"Anyone who comes to Jumu'a should perform ghusl."*

Hadith No. 839

Narrated Ibn Umar

"Once while Umar ibn al-Khattab was standing giving the khutba on the day of Jumu'a, one of the first of the Muhajir Companions of the Prophet (Sallallahu Alaihi Wasallam),

came in. Umar called out to him, 'What kind of time is this?' He said, 'I was busy and so could not return to my family until I heard the adhan. I stayed only long enough to do wudu'. 'He said, 'Only wudu' as well! Yet you know that the Messenger of Allah (Sallallahu Alaihi Wasallam), instructed us to perform ghusl!'"

Hadith No. 840

Narrated Abu Sa'id al-Khudri

The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "Performing ghusl on the day of Jumu'a is obligatory for every male who has reached puberty."

Comments

According to the first hadith quoted above one intending to offer Friday prayer should have a ghusl (ritual bath) first. The other authentic books on hadith like Muslim, Tirmidhi, Ibn Maajah, Sahih ibn Hibban etc have also mentioned similar hadiths with a little difference in words.

The second hadith narrated by Sayyiduna Ibn Umar mentions that once a person from among the first batch of Muhaajirin entered the mosque while Sayyiduna Umar ibn al-Khattab was delivering the khutba. According to some scholars the man was Sayyiduna Uthmaan Ghani. Seeing him coming late Sayyiduna Umar admonished him by saying if it was the time to attend the Friday prayer, even when he was delivering the khutba. Sayyiduna Uthmaan told him that he got busy in the market and as such lost the time orientation and that he straight away entered the mosque without going

to his home doing ablution only. Hearing this Sayyiduna Umar again admonished him for doing only ablution and not ghusl. Imam Shaafa'ee and the majority of scholars concur that it is preferable and not obligatory to do ghusl for Friday prayers. They put forward the proof that had it been obligatory Sayyiduna Uthmaan would not have skipped it and secondly Sayyiduna Umar also did not direct Sayyiduna Uthman to have it first and then attend the mosque.

A hadith quoted on the authority of Sayyida Aisha says:

“The people used to be at workplaces and when they were leaving their workplaces (towards the mosques) for Friday (prayer) they were asked to have a bath” (Bukhari)

During the earlier days of Islam since there was only one mosque that of the Prophet's and the believers were mostly poor. Many of them had to march quite a good distance to reach the mosque for Friday prayers after hard toil excreting huge amount of sweat. There would emanate awesome smell because of sweating and dirty clothes which made it uncomfortable for others in the mosque and that is why it was directed that people should assemble in the mosque after having a bath. Because of these reasons some scholars hold the view that having a bath for Friday prayers was obligatory during the early days of Islam but later the direction was abrogated and it remained preferable only.

The time of bath

As per Imam Maalik and Auzaa'e, the ghusl for Friday prayer should be performed just when one prepares himself to go for the prayer. Some scholars hold that it can be had anytime after fajr prayer. Quoting Imam Abu Yousuf the

author of Hidaayah says that one will earn the thawaab against it only if he offers Friday prayer with the ghusl intact. (Umdatul Qaari)

Chapter 3 : Wearing perfume for the *Jumu'a* prayer.

Purpose of Tarjamatul Baab

Allah likes his bondsmen to be clean and refreshing to others, and perfume is a thing that carries the capacity of refreshing others.

After discussing the excellences of ghusl, Imam Bukhari now discusses distinction of using perfume on Friday.

Hadith No. 841

Narrated Amru bin Sulaim

"I testify that Abu Sa'id said that - I testify that the Messenger of Allah (Sallallahu Alaihi Wasallam), said, Ghusl on the day of Jumu'a is obligatory for every male who has reached puberty as is also cleaning the teeth and putting on perfume if available."

Amru said, "I testify that ghusl is obligatory but Allah knows best whether teeth-cleaning and perfume are obligatory or not. However, that is how it is in the hadith.

This is related from Bukayr ibn al-Ashajj and Sa'id ibn Abi Hilal and a number of others.

Comments

Amru bin Sulaim quotes from Abu Sa'id that Rasulullah (Sallallahu Alaihi Wasallam) recommended the doing of the following three on Fridays:

1. Ghusl - obligatory for every person who has reached puberty.
2. Miswaak - cleaning the teeth with a stick like brush.
3. Use of perfume if available.

According to the narrator, the first one is of the obligatory nature while as the rest two preferable.

Rasulullah (Sallallahu Alaihi Wasallam) was very fond of using perfume and therefore it can be considered a sunnah also. Spiritual cleanliness is essential requirement for attaining spiritual ascendance; good and pleasing fragrance is liked by angels and those who attain angelic features ملكوتي صفات like perfume very much.

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Chapter 4 : The excellence of the *Jumu'a* prayer.

Purpose of Tarjamatul Baab

Friday is the most blessed day of the week for the believers. The Shariah has ordained them to make special preparations for this day like having a bath, donning clean and better clothes, wearing perfume and using miswaak. It also exhorts the believers to go to the mosque for Friday prayers as early as possible to earn maximum thawaab.

Hadith No. 842

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "If someone has a ghusl on the day of Jumu'a, the same as for janaba, and then goes (to the prayer) in the first part of the time, it is as if he has sacrificed a camel. If he goes in the second part of the time, it is as if he has sacrificed a cow. If he goes in the third part of the time, it is as if he has sacrificed a horned ram. If he goes in the fourth part of the time, it is as if he has sacrificed a hen. If he goes in the fifth part of the time, it is as if he has sacrificed an egg. When the Imam comes out, the angels settle down to listen to the reminder."

Comments

The learned scholars have debated regarding the nature of ritual bath here in the hadith. Supporting their argument with the hadith quoted by Abdul Razzak mentioned below, some of the scholars consider it a bath just like the ritual bath.

"So you take a bath as you take after the sexual discharge".

As per some scholars here in the hadith the ritual bath

is used in its real sense; but the majority term it:

“for showing the manner and not its obligatory nature”.

Saa'aat ساعات (time intervals)

The learned scholars have extensively debated the issues of the time intervals and their starting time. Imam Maalik opines that the word 'راح' raaha' mentioned in the hadith means to walk after the mid-noon when the sun starts descending towards the west; the time interval starting from this until the time the Imam prepares to deliver the Friday sermon (khutba) is to be divided into six parts and the tha-waab to attend the mosque in these parts will be as per the sequence mentioned in the hadith. Shah Waliullah Muhaddith Delhvi has also liked this explanation. According to Imam Shaafa'ee and majority of scholars the time intervals start right from the sunrise until the sunset and the whole day has to be divided into 12 intervals. In brief, the hadith exhorts the believers to prepare for the Friday prayers as early as possible, take a bath, leave for the mosque, get engaged in - Dhik-rullah, Qur'an recitation, optional prayers etc.

Chapter 5 : (Without Tarjamatul Baab)

Purpose of Tarjamatul Baab

The learned scholars consider this chapter in continuation to the previous one.

Hadith No. 843

Narrated Abu Hurayra

"Once while Umar was giving the khutba on the day of Jumu'a, a man came in. Umar said, 'What kept you from the prayer?' The man said, 'It was only that I heard the adhaan and then did wudu.' He said, 'Did you not hear the Prophet (Sallallahu Alaihi Wasallam), say, 'Anyone who goes to Jumu'a should perform a ghusl?' ' ' "

Comments

This hadith has been discussed previously also.

In the preceding chapter the merits of leaving for the mosque to attend Friday prayers were stressed. In the hadith, as mentioned previously also, Sayyiduna Umar admonishes Sayyiduna Uthmaan for attending the mosque late which in itself indicates the significance laid down by the Shariah regarding the issue.

Secondly, the hadith further conveys the importance of doing ghusl on Fridays. As per some scholars ghusl on Fridays applies for the day itself and as such women and children are also included, but majority of the scholars concur that the ghusl is specific to the Friday prayers and not the day, Allah knows the best.

Chapter 6 :Using hair oil for the Jumu'a prayer.

Purpose of Tarjamatul Baab

Apart from taking a bath for Friday prayer, Imam Bukhari recommends beautifying oneself for the same by wearing clean clothes, oiling ones hair and the usage of per-

fume etc.

Hadith No. 844

Narrated Salman al-Farisi

The Prophet (Sallallahu Alaihi Wasallam), said, "When a man has a ghusl on the day of Jumu'a, making himself as pure as possible, uses his hair oil or puts on any perfume he has in his house, then goes out and does not split up two people, and then prays what is prescribed for him and is silent while the Imam speaks, he is forgiven everything between then and the previous Jumu'a."

Hadith No. 845

Narrated Tawus

"I said to Ibn Abbas, 'They mention that the Prophet (Sallallahu Alaihi Wasallam), said, 'Perform ghusl on the Day of Jumu'a and wash your heads even if you are not in janaba and use perfume.' Ibn Abbas said, 'As for the ghusl, yes, but I do not know about the perfume.'"

Hadith No. 846

Narrated Tawus

"Ibn Abbas mentioned what the Prophet (Sallallahu Alaihi Wasallam), had said about ghusl on the Day of Jumu'a and I said to him, 'Did he use perfume or oil if there was any in his household?' He said, 'I do not know.' "

Comments

The Shariah wants a bondsman to attain the maximum cleanliness on Fridays which shows its level of sacredness in Shariah. The bodily cleanliness is to be achieved by having the ritual bath. It is also recommended to shave off the axillary and pubic hair which can be a source of bad smell. The cleaning of teeth by a miswaak is always a recommended act. One should not only have a bath but he should take care of his hair, use oil and dress it well. To make oneself more presentable the use of perfume (itr) is also recommended. After all these preliminaries one should leave early for mosque in order to find a place close to Imam in the first row. In case there are people present in the mosque one should avoid to override their shoulders to move forward; the act which has been strictly prohibited. In such a scenario one should sit in the mosque wherever he gets a place and not disturb others.

According to the above quoted hadiths a person who executes all the above mentioned preparations his sins between two Fridays will be forgiven. The learned scholars

hold the unanimous opinion on the point that only minor sins will be forgiven as with regards to the major sins tawbah (repentance) is necessary.

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Chapter 7 : Wearing the best clothes available.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to impress that the Shariah recommends a bondsman to wear clean and better clothes on Fridays.

Hadith No. 847

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Narrated Abdullah ibn Umar

Umar ibn al-Khattab saw a silk robe by the door of the mosque and said, "Messenger of Allah, if you were to buy this you could wear it on the day of Jumu'a and to receive delegations when they come to you." The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "This will only be worn by someone who has no share of the Next World." Afterwards

cloaks of a similar kind were brought to the Messenger of Allah (Sallallahu Alaihi Wasallam), and he gave one of them to Umar ibn al-Khattab. Umar said, "Messenger of Allah! You give it to me when you said what you said about the cloak of Utarid!" The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "I did not give it to you to wear." Umar gave it to a brother of his who was an idolater in Makkah."

Comments

Once, in the 9th year Hijra, Sayyiduna Umar saw a trader namely Utarid selling beautiful cloaks outside the mosque. He liked one of them and requested Rasulullah (Sallallahu Alaihi Wasallam) to buy and wear it on Fridays and also while receiving delegations. Being made of silken material Rasulullah (Sallallahu Alaihi Wasallam) avoided it on the pretext that such a thing will only be worn by someone who has no share of the Hereafter. After sometime Rasulullah (Sallallahu Alaihi Wasallam) gifted one similar cloak to Sayyiduna Umar which left him surprised. Asking Rasulullah (Sallallahu Alaihi Wasallam) regarding the matter he said to Sayyiduna Umar that he had not given it to him to wear. Sayyiduna Umar later gifted it to one of his foster brothers Uthmaan bin Hukaim who had not embraced Islam yet.

This shows that the Shariah likes one to wear better and beautiful clothes on Fridays or while receiving guests. Further, that one should not don silken clothes and such things which are prohibited in Islam can be gifted to unbelievers.

Chapter 10 : What should be recited in the fajr prayer on the Day of Jumu'a.

Purpose of Tarjamatul Baab

Here Imam Bukhari discusses which suras should be recited in the fajr salaah on Fridays. The issue has been debated by the jurists extensively.

Hadith No. 848

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Narrated Abu Hurayra

"In the fajr prayer on Jumu'a the Prophet (Sallallahu Alaihi Wasallam), used to recite 'Alif Lam Mim, Tanzilu...' (32) and 'Hal ata ala'l-insaani...' (76)"

Comments

According to Sayyiduna Hurayra, Rasulullah (Sallallahu Alaihi Wasallam) used to recite sura 'Alif lam mim tanzil' and 'Hal ata ala'l insaani' respectively in the first and second rak'ats of the fajr salaah on Fridays. As per Ibn Butaal, majority of scholars like Sayyiduna Ali, Ibn Abbas, An-Nakha'ee, Ibn Seereen, Imam Shaafa'ee, Imam Ahmad, Ishaaq etc., hold that the recitation of these suras in the fajr of Fridays is sunnah. Further, the Shaafaite advocate in favour of following this sunnah with consistency. The Hanafite hold that it should not be considered obligatory to recite fixed suras in any salaah. Al-Mahlab opines that the general principle in any salaah is:

"Read you, therefore, of the Qur'an as much as may be easy for you". (73:20)

It has been quoted that some Maalikites dislike the recitation of the suras containing verses necessitating prostra-

tion (sajda-tilaawah) in a congregational prayer particularly when it is a huge one.

Giving reason behind the recitation of these two suras on Fridays, some scholars say that the creation of man was started on a Friday and that the universe will come to an end also on a Friday. According to them these two suras point towards the origin of man and the end of the universe.

Chapter 11 : The Jumu'a prayer in villages and cities.

Purpose of Tarjamatul Baab

Here Imam Bukhari is discussing a highly controversial issue amongst the learned scholars viz., whether the Friday prayer can be offered in places other than cities as it is unanimously held that it is to be offered in cities only.

Giving the basis of difference of opinion amongst the jurists in Bidaayatul Mujtahid, Ibn Rushd writes:

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“The reason for this difference is that Raulullah (Sallallahu Alaihi Wasallam) has not offered a Friday prayer but in a congregation, a city or a Jama Masjid. So, those who considered that the association of these things with a Friday prayer be preconditions for it, and those who maintained that some of these are preconditions than others, they regarded only some of these preconditions as Imam Maalik holds mosque a necessary precondition. (Bidaayatul Mujtahid quoted from Eidhahul Bukhari)

Hadith No. 849

Narrated Ibn Abbas

"The first Jumu'a prayer to be held after the Jumu'a prayer in the mosque of the Messenger of Allah (Sallallahu Alaihi Wasallam), was that held in the mosque of Abdu'l-Qays at Juwathi in Bahrayn."

Hadith No. 850

Narrated Ibn Umar

The Messenger of Allah (Sallallahu Alaihi Wasallam), said,

"All of you are shepherds." Al-Layth added that Yunus said, "Ruzayq ibn Hukaym wrote to Ibn Shihab - and I was with him that day at Wadi'l-Qura - saying, 'Do you think I should hold a Jumu'a prayer?' Ruzayq was working on a piece of land together with a group of black people and others, being the governor of Ayla at that time. Ibn Shihab wrote, and I was listening, commanding him to hold the Jumu'a prayer and telling him that Salim had related to him that Abdullah ibn Umar used to say, "I heard the Messenger of Allah say, 'All of you are shepherds and each of you is responsible for his flock. An Imam is a shepherd and he is responsible for those in his care. A man is a shepherd in his family and is responsible for those in his care. The woman is a shepherd in her husband's house and is responsible for those in her care. The servant is a shepherd of his master's property and is responsible for what is in his care.' " He said, "I think that he also said, 'A man is a shepherd of his father's property and is responsible for what is in his care. All of you are shepherds and each of you is responsible for his flock.' "

(Wadi'l-Qura: one of the cities of the Hijaz. Ayla is now a ruin.)

Comments

According to Ibn Abbas, the first Jumu'a prayer to be held after the Jumu'a prayer in the Prophet's mosque (Sallallahu Alaihi Wasallam), was that held in the mosque of Abdu'l-Qays at Juwathi in Bahrayn. Abu Dawood writes:

"It is a village among the villages of Bahrain".

The scholars who consider it permissible the holding of Friday prayer in villages permissible quote the above hadith as the basis of their opinion in view of the word 'Qarya' used in it. This view is held by Imam Shaafa'ee, Maalik and Ahmad, however, Imam Bukhari also seems to

concur with them. The criteria for the permissibility of Friday prayer in a village as per these jurists is the number of residents of that place. As per Imam Maalik the prayer is permissible in village where there is a regular mosque, a market and the least number of people offering prayer is twenty or thirty. As per Imam Shaafa'ee and Imam Ahmad the presence of mosque is not a must but the number of residents staying in that place permanently should be at least forty.

According to Imam Abu Haniefa, Friday prayer is not permissible in a village; that the presence of city is a must. The hanafite arguments are:

1. During Rasulullah's (Sallallahu Alaihi Wasallam) period the Friday prayer was offered in the Prophet's mosque only though there were Quba and Awali mosques. During migration of Madinah Rasulullah (Sallallahu Alaihi Wasallam) stayed in Quba for 14 days but he did not offer Friday prayer there though it had been already decreed obligatory. After leaving Quba on his way to Madinah he stayed at a place called Aatika where he delivered the Friday sermon and offered the prayer first time in the mosque of Banu Saalim at Aatika.
2. Secondly, narrating a hadith Sayyida Aisha says:

"The people used to show up for Friday prayer by turns from their homes and from Awali.

This hadith makes it clear that Friday prayer was neither offered at Awali nor was it mandatory for its residents, otherwise they would not have showed up by turns.

In his book Mota, Imam Maalik quotes Abu Ubaid, a famous taaba'ee, saying:

"Indeed two Eids have combined for you today, those who

among the residents of al-Aaliya likes to wait for Friday prayer let his wait and those who want to return, I allow them (to leave)".

In Musanaf Abdu-ur-Razzaq and Musanaf Ibn Abi Shaiba Sayyiduna Ali has been quoted with an authentic chain to have said:

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"There is neither Friday nor Tashreeq but in a city"

Misr-i-Jaam'e - مصر جامع

Abu Yousuf says:

"All the cities where there is a pulpit (member) and a Qadhi (judge) who implements the laws of Shariah and establishes the punishments, are Misr-i-Jaam'e

Chapter 12 : Is it necessary for women, children and others who attend the Jumu'a prayer to have a ghusl?

Ibn Umar said, "Ghusl is obligatory for all those for whom the Jumu'a prayer is obligatory."

Purpose of Tarjamatul Baab

It has been already discussed that the Shariah exhorts its followers to have ritual bath or ghusl on Fridays. What Imam Bukhari discusses here is whether the ghusl is recommended for all including women, children, handicapped - unable to attend the prayer, or only for those attending the prayer? In other words, whether the ghusl is recommended

on the basis of the day Friday or for the prayers? Though Imam Bukhari has left the option open but it seems his inclination towards the view that it is for Friday prayer is evident from the statement of Ibn Umar which he has been quoted in the Tarjamatul Baab.

Hadith No. 851

Narrated Abdullah ibn Umar

"I heard the Messenger of Allah (Sallallahu Alaihi Wasallam), say, 'Anyone who comes to the Jumu'a should perform ghusl.'"

Hadith No. 852

Narrated Abu Sa'id al-Khudri

The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "Ghusl on the day of Jumu'a is obligatory for every male who has reached puberty."

Hadith No. 853

Narrated Abu Hurayra

*The Messenger of Allah (Sallallahu Alaihi Wasallam), said,
"We are the last but will be the first on the Day of Rising.
They (the People of the Book) were given the Book before us
and we were given it after them. This is the day which they
disagreed about. Allah has guided us to it. The Jews have
tomorrow and the Christians the day after."*

Hadith No. 854

*"He was silent and then said, "It is a duty for every Muslim
to have a ghusl once every seven days in the course of which
he should wash his head and his body."*

Hadith No. 855

Narrated Abu Hurayra

*The Prophet (Sallallahu Alaihi Wasallam), said, "Every Muslim
has a duty to Allah to have a ghusl once every seven
days."*

Hadith No. 856

Narrated Ibn Umar

The Prophet (Sallallahu Alaihi Wasallam), said, "Permit women to go to the mosque at night."

Hadith No. 857**Narrated Ibn Umar**

"A wife of Umar ibn al-Khattab used to attend the group prayers of Subh and isha in the mosque. She was asked, 'Why do you come out when you know that Umar dislikes it and is jealous?' She said, 'What stops him from forbidding me then?' The man said, 'The words of the Messenger of Allah (Sallallahu Alaihi Wasallam), "Do not forbid the female slaves of Allah from attending the mosques of Allah."

Comments

The first hadith narrated by Sayyiduna Ibn Umar has already been discussed in the chapter *أفضل غسل يوم الجمعة*. It is clear from the hadith that the one offering a Friday prayer must take a bath.

The second hadith narrated by Sayyiduna Abu Sa'id has also been discussed in the above mentioned chapter. This hadith excludes women and children from the group of those who are supposed to take bath.

The third hadith narrated by Sayyiduna Abu Hurayra has also been discussed prior in detail in the chapter *باب فرض الجمعة*

According to the fourth hadith, the believers should take a bath at least once in a week preferably on a Friday.

The fifth hadith narrated by Ibn Umar has been also discussed earlier in the chapter *باب خروج النساء إلى المسجد بالليل*. By quoting this hadith here Imam Bukhari seems to be holding the opinion that Friday prayer is not obligatory on women because as per the hadith they should be given permission to go to the mosques during the night, the hadith is silent regarding the day time.

The last hadith narrated by Sayyiduna Ibn Umar is about one of the wives of Ibn Umar namely Aatika bint Zayd who routinely used to go to the mosque for isha prayer. She had married Sayyiduna Ibn Umar on the condition that she wont be stopped to go to the mosque for isha. On being asked why she insisted on going to the mosque despite knowing the fact that Sayyiduna Umar did not like women to go to the mosque, she questioned what then was stopping him from prohibiting her? In response she was told that the hadith, "Permit women to go to the mosque at night", is stopping him to issue such a decree.

Chapter 14 : The dispensation not to attend the Jumu'a prayer if it is raining.

Purpose of Tarjamatul Baab

Attending the Friday prayer is obligatory on every believer but this obligatory binding is lifted off in certain circumstances one of which is the heavy rains which make it difficult to leave for the mosque.

Hadith No. 858

Narrated Muhammad ibn Sirin

"Ibn Abbas said to his mu'adhdhin on a rainy day, 'After you say, "I testify that Muhammad is the Messenger of Allah," do not say, "Come to prayer." Say, "Pray in your homes." ' It seemed that the people disapproved of that. He said, 'One better than I did this. The Jumu'a prayer is clearly a duty but I most certainly do not want to force you to come out and walk through the mud and slush."

Comments

This hadith has also been discussed previously in 'The Book of Adhaan'. Once on a rainy day Sayyiduna Ibn Abbas advised the Muadhdhin to say صلوا في بيوتكم 'offer prayers in your homes' instead of saying حي على الصلاة 'come to the prayers, in adhaan. Hearing this people got surprised and some even raised their eyebrows on this suggestion of Sayyiduna Ibn Abbas. He told them that he didn't do so of his own but had learnt it from Rasulullah (Sallallahu Alaihi Wasallam). It has already been mentioned in 'The Book of Adhaan' that Sayyiduna Ibn Abbas led the people who attended the mosque despite rains. Deriving the conclusion the learned scholars say that it is permissible either to offer prayers at home or in mosque during the rains which make it difficult to leave the house. However, to attend the mosque is to act on 'Azeemat' (to undertake difficulty in order to get more reward). The other option being 'Rukhsat' (relaxation).

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Chapter 15 From how far should you come to the Jumu'a prayer and for whom it is obligatory?

This is based on the words of Allah, Mighty and Exalted, *"When the prayer is called on the Day of Jumu'a."* (62:9)

Ata said, "If you are in a sizeable town and the prayer is called on the day of Jumu'a, then you must attend it whether or not you hear the call."

Anas used sometimes to hold the prayer in his fortress and sometimes not, when he was at az-Zawiya about two parasangs away (from Basra). (About six miles)

Purpose of Tarjamatul Baab

Here Imam Bukhari discusses two issues viz., i, the nature of place where Friday prayer is obligatory, ii, where should the assembly be held and also one should attend it even if he has to cover a particular amount of distance?

The reply to the first query is clearly mentioned in a hadith quoted by Abu Dawood which says:

"Friday is obligatory for the one who heard the call"

According to the Qur'anic verse quoted by Imam Bukhari in this chapter, Friday prayer is obligatory on a person who hears the call. It has been already discussed that Friday prayer is obligatory on those living within a city limits. The question under the debate here is about those who reside outside city limits and at the same time they are able to hear the call given in a city.

Imam Bukhari has quoted from Ata that Sayyiduna Anas, residing at a place called az-Zawiya (about 6 kms from Basra), would sometimes come down to Basra for Friday prayers and sometimes offer dhuhhr at his residence. Evident from this is the fact that those living away from cities have the discretion whether to come down to offer Friday in city or offer dhuhhr at their residential place.

Hadith No. 859

Narrated Sayyida Aisha the wife of the Prophet

"The people used to come from their homes and from al-Awali on the day of Jumu'a. They would come through the dust and become covered in dust and sweat. Sweat would pour from them. One of them came to visit the Messenger of Allah (Sallallahu Alaihi Wasallam), when he was with me. The Prophet (Sallallahu Alaihi Wasallam), said, 'If only you would clean yourselves for this day of yours.'" (al-Awali: place close to Madina)

Comments

This hadith has also been discussed previously.

Al-Awali is a place around two to eight miles towards the north of Madinah wherefrom people would throng in to offer Friday prayers. It was in turns that people from al-Awali would turn up i.e., one Friday a group from among

them would attend the prayers and next week they would be replaced by another group, and so on. Due to strolling a fair amount of distance in heat they would excrete lot of sweat causing foul smell in the Prophet's mosque, so Rasulullah (Sallallahu Alaihi Wasallam) advised them that they must take a bath on Fridays.

Chapter 16 : The time of the Jumu'a prayer is when the sun starts to decline.

This is what is related from Umar, Ali, an-Nu'man ibn Bashir and Amr ibn Hurayth.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that the timing of Friday prayer starts when the sun declines towards the west, the opinion held by the majority of scholars including Imam Abu Haniefa, Imam Shaafa'ee and Imam Maalik. However, Imam Ahmad holds that the prayer can be offered before mid-noon just like the Eid prayer, the opinion shared also by Ishaaq, Ataa and Mujahid. Imam Bukhari has however quoted four sahaaba viz., Sayyiduna Umar, Ali, Nu'man bin Bashir and Umar ibn Hurayth, who concurred with the view of the majority viz., that the Friday prayer timing starts after mid-noon.

Hadith No. 860

Narrated Yahya ibn Sa'id

I asked Amr about ghusl on the day of Jumu'a. She said that Aisha said, "People used to work. When they went to Jumu'a in that condition, they were told, 'If only you had done ghusl.'"

Hadith No. 861

Narrated Anas ibn Maalik

The Prophet used to pray Jumu'a the moment that the sun started to decline.

Hadith No. 862

Narrated Anas ibn Maalik

"We used to do the Jumu'a prayer early and have a nap after it."

Comments

The first hadith has been discussed previously. According to Sayyida Aisha the people used to travel long distance in hot conditions for attending the Friday prayers in the Prophet's mosque and as such there would emanate bad smell due to excessive sweating; hence they were asked to have a bath on Fridays. In the hadith the word 'raaha' راح is used which means to travel in the afternoon, thereby proving

Imam Bukhari's point that Friday prayer is to be offered past afternoon.

The second hadith narrated by Sayyiduna Anas bin Maalik clearly states that Friday prayer is to be offered after mid-noon.

According to the third narrated by Sayyiduna Anas people used to offer Friday prayer early and would dose off a bit after it. While taking the literal meaning into consideration some scholars like Mujahid and Imam Ahmad opine that Friday prayer is permissible before mid-noon as well just like Eid prayer. But majority of the scholars including Imam Bukhari disagree with this view saying that early means 'the initial time'. The Sahaaba used to take 'Qylola' (nap after lunch) first and then offer dhuhr prayer, but on Fridays they did the reverse i.e., they would first offer the prayer in its initial time and take rest later.

Chapter 17 : When the heat is intense on the day of Jumu'a.

Purpose of Tarjamatul Baab

It was mentioned in the previous chapter that the Sahaaba used to offer Friday prayer at the very inception of its time period and wouldn't delay it. It is also well known that Rasulullah (Salallahu Alaihi Wasallam) used to offer dhuhr prayer delaying it a little until it became relatively cooler during summers. Here Imam Bukhari has raised the issue whether delaying the prayer when it is hot applies to Friday prayer also or not. The learned scholars opine that though not mentioning his view clearly, by establishing the title of this chapter Imam Bukhari seems to convey that if the Friday prayer is also delayed due to hot climate, it should be permissible. But according to the majority of scholars, Friday prayer

should be offered as early as possible when its time starts.

Hadith No. 863

Narrated Khalid bin Dinaar

Anas ibn Maalik was heard to say, "When it was very cold, the Prophet (Sallallahu Alaihi Wasallam), used to go early to the prayer. When it was very hot, he would delay the prayer until it was cooler, meaning the Jumu'a prayer."

It is related from Abu Khaldi that he said "prayer" and did not specify "Jumu'a".

*It is related that Abu Khaldi said, "The governor * led us in the Jumu'a prayer." Then he asked Anas, "How did the Prophet (Sallallahu Alaihi Wasallam), pray dhuhr?"*

*[*It was al-Hakam ibn Abi Uqail ath-Thaqafi.]*

Comments

Allaama Ayni has quoted that once Hakam bin Uqail ath-Thaqafi—cousin of Yousuf bin Hajaj, led the Friday prayer prolonging the sermon to the extent that the prayer got delayed. Later when this issue was put before Sayyiduna Anas bin Maalik (RA) he replied that during the days of Rasulullah (Sallallahu Alaihi Wasallam) dhuhr prayer used to be offered early in winters and late in summers. Although the question being asked was about the Friday prayer but Sayyiduna Anas narrated about dhuhr prayer. Drawing conclusion

from this, Ibn Bataal says that the timing of dhuhr and Friday prayers is same; and those who opine that Friday prayer can also be delayed in summers argue with this. However, those disagreeing say that this hadith is about dhuhr and not Friday prayer and that the narrator confused it as the question was asked to Sayyiduna Anas after Friday prayer.

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Chapter 18 : Walking to the Jumu'a.

And the words of Allah Almighty, "Hasten to the remembrance of Allah" (62:9) and some say that "hastening" means "to act and go" as it means that in the words of Allah Almighty, "strives after it as he should strive." (17:19) Ibn Abbas said, "Trading is forbidden at that time." 'Ata' said, "All kinds of work are forbidden [at that time]." Az-Zuhri said, "When the mu'adhdhin gives the adhan on the day of Jumu'a, even someone on a journey should attend."

Purpose of Tarjamatul Baab

The Qur'anic verse quoted here mentions a word 'Sa'ee' سعي which literally means 'to hasten'. By establishing this chapter Imam Bukhari wants to impress that the literal meaning of the word is not to be taken into consideration here and that, while going for the prayer, one should walk gracefully. He further supports his argument by saying that the word 'Sa'ee' has been used in the Qur'an to mean deeds as well.

وَسَعَىٰ لَهَا سَعْيَهَا

Here the word 'Sa'ee' has been interpreted to mean deeds and thus 'walking towards a mosque' can be taken to mean a deed. Imam Bukhari has further quoted the statement of Ibn Abbas wherein he says that all kinds of commerce is rendered prohibited until the termination of Friday prayers. According to Az-Zufaaf the limits of prohibition range from mid-noon till the end of the prayer, but Farraa' consider the starting limit when the Maudhadin gives the call. As per Tahaawi the adhann to be considered is the 2nd one said in front of the pulpit. Widening the prohibition area, Ataa holds that all kinds of jobs become forbidden.

In the end Imam Bukhari has quoted the statement of Zuhri saying, "When the mu'adhdhin gives the adhan on the day of Jumu'a, even someone on a journey should attend". Majority of jurists hold that for a person on journey Friday prayer is not obligatory; a similar statement of Zuhri is quoted in another narration also. Inferring from Zuhri's statement, the learned scholars consider it Istihbaabi (preferable), but not Wujubi (obligatory), the attendance of a traveler to Friday prayer if he listens the call, which means that though not being obligatory on him to attend it is still preferable for him to do so if he listens the call.

Hadith No. 864

Narrated Abaya ibn Rifa'a

"Abu Abs caught up with me when I was on my way to the

Jumu'a and said, 'I heard the Prophet (Sallallahu Alaihi Wasallam), say, "Allah will forbid from the Fire anyone whose feet become dusty in the way of Allah"

Hadith No. 865

Narrated Abu Hurayra

"I heard the Messenger of Allah (Sallallahu Alaihi Wasallam), say, 'When the prayer is held, do not come to it running. Come to it walking. You must be tranquil. Pray what you catch and complete what you miss.'"

Hadith No. 866

Narrated Abu Qatada

The Prophet (Sallallahu Alaihi Wasallam), said, "Do not stand up until you see me. You must be tranquil."

Comments

According to the first hadith, once on the way while going for Jumu'a Abaya bin Rifa'a was told by Abu Abs that Rasulullah (Sallallahu Alaihi Wasallam) said, "Allah will for-

bid from the Fire anyone whose feet become dusty in the way of Allah". Imam Bukhari has mentioned this hadith to prove that that is pedestrian walking towards the mosque which fetches more reward.

The second hadith narrated by Abu Hurayra clearly forbids to run for the prayer even if iqaamah has been said.

The third hadith narrated by Abu Qataadah tells us that the Shariah likes a believer to behave in a tranquil and calm state regarding the various aspects of a prayer, i.e., while going to the mosque, in the mosque and during the prayers itself etc.

Chapter 19 : Do not separate two people on the day of Jumu'a.

Purpose of Tarjamatul Baab

Imam Bukhari now mentions that after entering the mosque one should take utmost care not to trouble those already present in the mosque. One should not split up or cross over the shoulders of two people sitting together in order to move towards the front rows.

Hadith No. 867

Narrated Salman al-Farisi

The Messenger of Allah (Sallallahu Alaihi Wasallam), said,

"When a man has a ghusl on the day of Jumu'a, making himself as pure as possible, uses his hair oil or puts on any perfume he has in his house, then goes out and does not split up two people, and then prays what is prescribed for him and remains silent while the Imam speaks, he is forgiven everything between then and the previous Jumu'a."

Comments

Friday is the most blessed day of a week. The pious and obedient people in all ages have always tried to make it possible to free themselves on Fridays exclusively for the preparation of the prayer. Taking bath, donning clean clothes, wearing perfume, oiling the hair and going to the mosque early for Friday prayers is highly recommended. Also, according to the quoted Hadith, after entering the mosque one should not cause trouble or inconvenience to others like splitting up the two people sitting together in order to move towards the front rows which is in accordance with the general golden principle of Islam stated in a Hadith:

"A (true) Muslim is one who protects the other Muslims from the (evils) of his tongue and hands."

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Chapter 20 : A man should not make his brother get up on the day of Jumu'a and then sit down in his place.

Purpose of Tarjamatul Baab

In the previous chapter it was mentioned that one should not split up two people or cross over their shoulders to move towards the front rows, now here the impermissibility of asking a person to get up and taking his place is conveyed. It, being a sign of proud, is highly disliked by the Shariah.

Hadith No. 868

Narrated Ibn Jurayj

"I heard Nafi say, 'I heard Ibn Umar say, "The Prophet (Sallallahu Alaihi Wasallam), forbade a man to make his brother get up from his place and then to sit down in it." ' I asked Nafi, 'Jumu'a?' He said, "Both Jumu'a and other prayers.' "

Comments

Rasulullah (Salallahu Alaihi Wasallam) has forbidden it strictly to push a person sitting in a mosque in order to take his seat. Islam considers all the believers equal and none superior to other and this must be maintained primarily in the mosque.

Allaama Ayni has quoted Qazi Abu Tayib:

"Al-Qadhi Abi al-Tayib - a-Shaafa'ee, said, "It is permissible to cause a person leave his place in three situations viz., i, if he is sitting at the place of Imam, ii, if he is sitting on the path making it difficult for the people to walk through, iii, if he is sitting in front of the row facing Qibla".

Should one voluntarily leave his place for someone else?

In the mosque all people are equal, so if someone is sitting in the front he should not leave his place to others, but if he does so as a token of respect, it is permissible.

Occupying a place in the mosque

It is permissible to occupy a place in the mosque. Al-laama Ibn Seereen used to depute his slave to the mosque beforehand to reserve his seat.

Chapter 21 : The adhan on the day of Jumu'a.

Purpose of Tarjamatul Baab

Here Imam Bukhari discusses the adhaan on Friday - its number, timing and the places from where it is to be said.

Hadith No. 869

Narrated as-Sa'ib ibn Yazid

"During the time of the Prophet (Sallallahu Alaihi Wasallam), and Abu Bakr and Umar, the first call on the day of Jumu'a was made when the Imam sat on the minbar. In the time of Uthmaan when the number of people had increased, a third call was added at az-Zawra'."

Abu Abdallah said, "Az-Zawra' is a place in the market of Madina."

Comments

During Rasulullah's (Salallahu Alaihi Wasallam) time, adhaan on the day of Friday was made when he would ascend on to the pulpit to deliver Friday sermon and caller would stand facing him. This used to be the first adhaan, and

the iqaamat for the prayer after the sermon was called the second adhaan. The same routine was followed during the caliphate of Sayyiduna Abu Bakr and Umar. Afterwards, during the caliphate of Sayyiduna Uthmaan the number of believers increased manifold and it was suggested to Sayyiduna Uthman if the third adhaan could be called in the market place in order to make people hear it as the adhaan called from within the mosque was inaudible to many. Sayyiduna Uthman agreed to the suggestion and ordered that the third adhaan be said in a market place called 'al-Zawra'. This is called the third adhaan because it was started during the time of Sayyiduna Uthmaan though being first in sequence i.e., it is said before the two that are practiced from the time of the Prophet (Sallallahu Alaihi Wasallam). The Qur'an says:

إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

"When the call for prayer is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. (62:9)

According to the learned scholars this refers to the adhaan which is being said in front of the pulpit just before the sermon.

Chapter 22 : One mu'adhdhin on the day of Jumu'a.

Purpose of Tarjamatul Baab

Earlier on it was said that there was only one adhaan made during the period of Rasulullah (Sallallahu Alaihi Wasallam) and here it is further supported by the fact the mu'adhdhin also used to be only one - which also indicates towards the solitary adhaan.

Hadith No. 870

Narrated as-Sa'ib ibn Yazid

"The one who added the third adhan on the day of Jumu'a was Uthmaan ibn Affan when the number of people in Madina increased. The Prophet (Sallallahu Alaihi Wasallam), only had one mu'adhdhin and the adhan on the day of Jumu'a was called when the Imam sat down," meaning on the minbar.

Comments

According to the above Hadith, it is preferable for an Imam to sit on the pulpit before the mu'adhdhin says adhaan. If a pulpit is not available then he should ascend to some raised platform. As per the learned scholar, Imam Bukhari has established this chapter in order to refute a narration quoted from Ibn Habeeb Maaliki which says:

"Rasulullah (Salallahu Alaihi Wasallam) used to sit on the pulpit and then the mu'adhdhins, three in number, would say adhaan one after the other; and when the third among them would finish then he would stand up and deliver the sermon".
(Umdatul Qaari)

Imam Bukhari holds that there used to be only one mu'adhdhin; but keeping in view the above mentioned narration, the jurists opine the permissibility of multiple adhaans as valid and that may be the basis why Sayyiduna Uthman allowed the third adhaan. (Allah knows the best)

Chapter 23 : The Imam responds to the adhaan on the pulpit when he hears the call to prayer.

Purpose of Tarjamatul Baab

It is an obligatory act to answer the adhaan when called by the muadhdhin. Here, Imam Bukhari discusses whether an Imam should also repeat the wordings of adhaan when seated on the pulpit on Friday. Imam Bukhari opines that he should do so.

Hadith No. 871

Narrated Abu Umama ibn Sahl ibn Hunayf

"I heard Mu'awiya ibn Abi Sufyan, when he was sitting on the minbar. The mu'adhdhin gave the adhan, saying, 'Allah is greater. Allah is greater,' Mu'awiya said, 'Allah is greater. Allah is greater.' He said, 'I testify that there is no god but Allah,' and Mu'awiya said, 'And so do I.' He said, 'I testify that Muhammad is the Messenger of Allah,' and Mu'awiya said, 'And so do I.' When the adhan was finished, he said, 'O people! I was listening to the Messenger of Allah (Sallallahu Alaihi Wasallam), as the mu'adhdhin gave the adhan when he was sitting in this very place, and he said what you heard me say.' "

Comments

This hadith has been discussed briefly before as well. Here it is conveyed that Imam should answer the adhaan when seated on the pulpit for Friday sermon.

Tabrani has quoted a hadith from Ibn Umar:

“When someone of you enters the mosque while the Imam is on the pulpit, no prayer or a talk is permissible”.

Some scholars have questioned the authenticity of this hadith.

Should those in the mosque other than Imam answer the adhaan or not?

According to some Hanafite scholars, they should not answer the adhaan in view of the above mentioned hadith, but as per some other scholars, it is only the mundane talking which is forbidden during the adhaan and not the religious one.

Allaama Ayni has derived the following lessons from this hadith:

1. Imam should teach the audience while on the pulpit.
2. He can talk before starting the sermon.
3. He should sit before standing for the sermon.
4. It is better to repeat the same words which the maudhdhin says in shahadatayn but if one says ‘and I also’ only, it will suffice.

Chapter 24 : Sitting on the minbar when the adhan is given.

Purpose of Tarjamatul Baab

In this chapter it is conveyed that an Imam should sit

on the pulpit when the adhaan is given.

Hadith No. 872

Narrated as-Sa'ib ibn Yazid

Uthman ordered for there to be a second adhaan on the Day of Jumu'a when the number of people in the mosque increased. The adhaan on the day of Jumu'a had previously been called when the Imam sat down."

Comments

This hadith has already been discussed

Chapter 25 : The adhaan before the khutba

Purpose of Tarjamatul Baab

The peculiarity of Friday prayer is that it is preceded by khutba and, according to Imam Bukhari, the peculiarity of this khutba is that it is preceded by an adhaan.

Hadith No. 873

Narrated as-Sa'ib ibn Yazid

"In the beginning, during the time of the Messenger of Allah (Sallallahu Alaihi Wasallam), and Abu Bakr and Umar, the adhan on the day of Jumu'a was called when the imam sat on the minbar. But when, during the khalifate of 'Uthman, the number of people increased, 'Uthman ordered for there to be a third adhan on the Day of Jumu'a which was given in az-Zawra' and that remained the practice."

Comments

According to the learned scholars, the additional adhaan, started by Sayyiduna Uthman during his caliphate, could have given rise to the suspicion whether the adhaan which was already being said from the time of Rasulullah (Salallahu Alaihi Wasallam) was necessary or not. Imam Bukhari by establishing this chapter has conveyed it to remain unchanged.

Chapter 26 : The khutba being given on the pulpit

Anas said, "The Prophet (Sallallahu Alaihi Wasallam), gave the khutba on the pulpit."

Purpose of Tarjamatul Baab

An Imam when delivering a Friday sermon makes people aware of the Islamic teaching and its other aspects; the people are not only supposed to listen him keenly but also try to observe his actions and body language. Therefore, it is better for an Imam to speak from a place comparatively higher than that of his audience, that is why the Shariah has recommended him to deliver his sermon from the pulpit (mimber).

Hadith No. 874

Narrated Abu Hazim ibn Dinar

Some men came to Sahl ibn Sa'd as-Sa'idi and disagreed about the wood the minbar was made of. They asked him about it and he said, "By Allah, I know what it was made of. Indeed I saw it on the day it was made and the day when the Messenger of Allah (Sallallahu Alaihi Wasallam), first sat on it. The Messenger of Allah (Sallallahu Alaihi Wasallam), sent to a certain woman (whom Sahl named) saying, 'Instruct your slave, the carpenter, to make me something out of wood on which I can sit when I speak to the people.' She gave him this instruction and he made it from desert tamarisk. He brought it to her and she sent it to the Messenger of Allah (Sallallahu Alaihi Wasallam), who commanded that it be placed here. Then I saw the Messenger of Allah praying on it, saying the takbir while standing on it and doing ruku while on it. Then he stepped down and went into sajda at the

foot of the minbar and then climbed back on it again. When he finished, he faced the people and said, 'O people! I did this so that you could follow me and learn how I pray.' "

Hadith No. 875

Narrated Jabir ibn Abdullah

"There was a palm trunk which the Prophet (Sallallahu Alaihi Wasallam), used to lean against. When the minbar was made for him, we heard the trunk making a sound like a pregnant she-camel until the Prophet (Sallallahu Alaihi Wasallam), came down and placed his hand on it."

It is related that Anas heard it from Jabir.

Hadith No. 876

Narrated Salim from his father

"I heard the Prophet (Sallallahu Alaihi Wasallam), speak on the minbar and say, 'Anyone who comes to the Jumu'a should perform a ghusl.'"

Comments

During the initial days of Islam Rasulullah (Salallahu Alaihi Wasallam) used to deliver sermons standing while re-

clining against the stem of a date tree. As the number of believers went on increasing, the need of some raised platform for Rasulullah (Sallallahu Alaihi Wasallam) was felt so that people could see him while delivering the khutba. To solve the issue a permission for making a pulpit was sought from him. Then a message was sent to a women namely Aisha who had a slave by the name Mymoon - a carpenter by profession, to instruct him to make a pulpit out of wood, which she gladly agreed to. The slave-carpenter made a pulpit with three steps which was presented to Rasulullah (Salallahu Alaihi Wasallam), who accepted it, and later it was subsequently placed in the Prophet's mosque. Afterwards Rasulullah (Salallahu Alaihi Wasallam) stood on it to deliver the khutba.

The crying of the date-trunk

When Rasulullah (Salallahu Alaihi Wasallam) ascended on this newly made pulpit and started delivering the khutba, he (Salallahu Alaihi Wasallam) heard cries coming out of the date-trunk which was called "Ustawane Hanana", against which he would recline and deliver the khutba. Its cries were also heard by the Sahaaba, according to whom it were like the cries of a pregnant she-camel, and as per some others like that of a weeping child. Rasulullah (Salallahu Alaihi Wasallam) came down the pulpit and placed his blessed hand on it and it became silent. It is reported that the trunk was later buried at the place where it stood in the Prophet's mosque. This place of Ustawane Hanana is still demarcated in 'Riyadh-ul-Jannah' in the Prophet's mosque. It is said that the trunk cried because of the deprivation of Rasulullah's (Salallahu Alaihi Wasallam) blessed company which it used to enjoy during the deliverance of the khutba. Imam Bukhari is discussing this hadith again in the chapter - "Signs of the Prophethood".

Chapter 27 : The khutba while standing.

Anas said, "While the Prophet (Sallallahu Alaihi Wasallam),
was giving the khutba standing..."

Purpose of Tarjamatul Baab

The Friday sermon or khutba should be delivered in standing position, the issue agreed to by a vast majority of jurists and the only difference of opinion existing is whether it is obligatory (fardh or waajib) or Sunnah. Imam Bukhari has also quoted a part of a hadith narrated by Sayyiduna Anas, that will be discussed in the chapter الاستسقاء في الخطبة يوم الجمعة

Hadith No. 877

Narrated Ibn Umar

"The Prophet (Sallallahu Alaihi Wasallam), used to give the khutba standing and then he would sit and then stand up again just as you do now."

Comments

On the basis of this hadith, Imam Shaafa'ee and Imam Ahmad consider it a necessary pre-requisite (*shart*) to stand up for khutba, however, the Hanafites take it as Sunnah. Muslim has quoted: "On seeing Abdul Rahman bin Abi al-Hakm delivering khutba while seated, Kalb bin Azzdha said, "Look at this speaker, he is delivering the khutba while

sitting when Allah has said:

وَتَرَكُوكَ قَائِمًا

"Leave you (O prophet,) standing" (62:11)

Ibn Abu Shaeba quotes from Tawus:

"Tawus said that Rasulullah (Salallahu Alaihi Wasallam), Abu Bakr, Umar and Uthman delivered khutba standing and the first to deliver it while sitting was Mu'aawiya; and Shaebi said that he did so when his abdomen and muscles grew too fatty.

Chapter 28 : The Imam facing the people and the people facing the imam when he gives the khutba.

Ibn Umar and Anas faced the imam.

Purpose of Tarjamatul Baab

It is recommended that the people should face the Imam when he is delivering the khutba.

Hadith No. 878

Narrated Abu Sa'id al-Khudri

"The Prophet (Sallallahu Alaihi Wasallam), one day sat on the minbar and we sat around him."

Comments

The audience is always supposed to remain attentive towards the Imam when he is delivering the sermon and one of the factors that will help in remaining focused is by facing him. It is better to remain seated at respective places in the rows facing the Imam so that it is easy to straighten up the rows at the time of prayer. Sitting around the Imam in a semi circle is also permissible as the word 'hawla' used here, suggests.

Chapter 29 : Saying, amma ba'd ('following on from that') in the khutba after giving praise.

Ibn Abbas related this from the Prophet (Sallallahu Alaihi Wasallam).

Purpose of Tarjamatul Baab

In this chapter Imam Bukhari conveys that for an Imam the proper way of delivering the sermon is to start with the praise of Almighty Allah first, then Amma-Ba'd *أما بعد* and then take up his own address which he wants to convey to the masses. This is the way of Sunnah which the Ummah has been following from the very beginning. According to some scholars, the root of this particular term has been derived from the Qur'anic verse wherein Allah makes mention of Dawood (AS) by saying:

وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخُطَابِ

“And (We) gave him wisdom and decisive speech (38:20)

‘Fasl’ means ‘to separate’ and by using the word ‘amma b’ad’ a speaker separates his own speech from praise to Almighty Allah.

Hadith No. 879

Narrated Asma bint Abi Bakr

"I visited Aisha when the people were praying and said, 'What is happening with the people?' She pointed towards the heaven and I said, 'A sign?' She nodded with her head, meaning yes." She said, "The Messenger of Allah (Sallallahu Alaihi Wasallam), continued for a very long time until I fainted. There was a water-skin beside me and I opened it and began to pour some of it on my head. The Messenger of

Allah (Sallallahu Alaihi Wasallam), finished and the sun appeared. He addressed the people and praised Allah as is His due. Then he said, 'Following on from that (amma ba'd).'" She said, "Some of the women of the Ansar were talking noisily and I turned to them in order to make them be quiet. I asked Aisha, 'What did he say?' She said, 'There were things which I had not see before that I saw just now while standing here, including the Garden and the Fire. It was revealed to me that you will be tested in the graves with a trial like- or nearly like that of the False Messiah. (The angels) will come to every one of you and he will be asked, "What do you know of this man?" The believer (or the one who is certain) (Hisham was unsure which it was) will say, "He is the Messenger of Allah. He is Muhammad (Sallallahu Alaihi Wasallam), who has brought us the Clear Signs and the guidance and so we believed, responded, and followed and confirmed him." He will be told, "Sleep, virtuous one. We know that you believed in him." The hypocrite (or he said the doubter) (Hisham was unsure which it was) will be asked, "What do you know of this man?" He will say, "I do not know. I heard the people saying something and I said it."'" Hisham said, "Fatima said to me, 'I remembered it by heart,' except that she mentioned the manner in which he would be harshly dealt with."

Hadith No. 880

Narrated Amru ibn Taghlib

"The Messenger of Allah (Sallallahu Alaihi Wasallam), was brought some money or captives and shared them out. He gave to some men and left others out. He heard that those who had been left out had been critical about that. He praised Allah and glorified Him and then said, 'Following on from that (amma ba'd), by Allah, I give to one man and leave out another and yet I love the one whom I leave out more than the one I give to. But I give to some people because of the anxiety and unease I see in their hearts. I entrust some people to the wealth and good which Allah has placed in their hearts. One of those is Amrr ibn Taghlib.' By Allah, what the Messenger of Allah (Sallallahu Alaihi Wasallam), said is dearer to me than red camels."Yunus corroborated it.

Hadith No. 881**Narrated Aisha**

"The Messenger of Allah (Sallallahu Alaihi Wasallam), went

out one night in the middle of the night and prayed in the mosque and some men followed his prayer. In the morning the people spoke about it and more of them gathered and prayed with him. In the morning the people spoke and there were more people in the mosque on the third night. The Messenger of Allah (Sallallahu Alaihi Wasallam), went out and they followed his prayer. On the fourth night the mosque was unable to accommodate the people and he only came out for the Subh prayer. When he had finished fajr, he faced the people and said the shahada. Then he said, 'Following on from that (amma ba'd), your position was not hidden from me, but I feared that it would be made compulsory for you and you would be unable to do it.'"
Yunus corroborated it.

Hadith No. 882

Narrated Abu Humayd as-Sa'idi

"The Messenger of Allah (Sallallahu Alaihi Wasallam), stood up one evening after the prayer. He said the shahada and praised Allah as is His due and then he said, 'Following on from that (amma ba'd).'"
Hisham corroborated it from his father from Abu Humayd that the Prophet (Sallallahu Alaihi Wasallam), said,
"Following on from that (amma ba'd)."
"Following on from that (amma ba'd)" is corroborated from Sufyan.

Hadith No. 883

Narrated al-Miswar ibn Makhrama

*"The Messenger of Allah (Sallallahu Alaihi Wasallam), stood up and I heard him say, "Following on from that (amma ba'd)" after he said the shahada."
Az-Zuhri corroborated it.*

Hadith No. 884

Narrated Ibn Abbas

"The Prophet (Sallallahu Alaihi Wasallam), climbed the minbar for the last gathering in which he participated. He had a large wrapper around his shoulders and his head was bound with an oily band. He praised Allah and glorified Him and then said, 'O people, come here to me!' so they gathered round him. Then he said, 'Following on from that (amma ba'd), the area inhabited by the Ansar will diminish and the number of other people will increase. Whoever comes to rule over any of the community of Muhammad (Sallallahu Alaihi Wasallam), and is therefore able to bring harm and benefit to

people should accept the good among them and pardon any of them who act badly."

Comments

Imam Bukhari has quoted six narrations here to prove that Rasulullah (Salallahu Alaihi Wasallam) used to say *amma ba'd* أما بعد when delivering his sermons, though one of the narrations is about the Friday sermon, yet he has tried to prove his point strongly by quoting six narrations. The first hadith has already been discussed previously. Here it has been re-quoted with little additional words e.g., Asmaa bint Abi Bakr opened a water bag and poured some water over her head as she was felt fainting. The jurists have debated this point whether it is permissible to do multiple actions while praying i.e., to open the water bag, get water out of it and then pour that over ones head etc. According to Imam Nawawi if such kind of actions are executed in one go, then the prayer will become invalid, but if done one after the another giving a pause in-between then the prayer will be valid.

According to the second Hadith, a lot of wealth was received by Rasulullah (Salallahu Alaihi Wasallam) from Bahrain which he was distributing amongst the people. He distributed it among some but left out some. Later he came to know that those left out had been critical about the distribution. Rasulullah (Salallahu Alaihi Wasallam) delivered a sermon wherein after praising Almighty Allah he said *amma b'ad* and then told the people that he gave to some because of anxiety and unease he saw in their hearts, what is called *Mu'alafatul Quloob* - wining of hearts and minds; and that he loved those more whom he left out. It was simply because he distributed the wealth among those who were still weak in faith and he expected of those having stronger faith uncritical. According to the narrator Amru bin Taghlib, it was the happiest moment for him when he heard Rasulullah

(Salallahu Alaihi Wasallam) saying that he loved more those whom he left out as he was one of them.

The third hadith has been discussed previously, the fourth hadith will be discussed Insha Allah in detail in Kitabul Ahkam and fifth hadith will also be discussed in the succeeding chapter. In all these narrations the word *amma b'ad* has been mentioned. Mentioning about terminal illness of Rasulullah (Salallahu Alaihi Wasallam) in the last hadith, the narrator says that one day Rasulullah (Salallahu Alaihi Wasallam) came out during that illness covered in a blanket and donning a black turban and sat on the pulpit. After praising Allah he said *amma b'ad* and then asked the people to come nearer. He then advised them to do good to Ansaar, who will keep on decreasing in number day by day as the overall number of Muslims will keep on increasing.

It has been narrated in a hadith:

"Till they will be in people like salt in meals".

Chapter 30 : Sitting down between the two khutbas on the Day of Jumu'a.

Purpose of Tarjamatul Baab

Earlier it was mentioned that the khutba is to be delivered standing and here Imam Bukhari mentions that there are two khutbas on Fridays and that the khatib (one who delivers a sermon) has to differentiate between the two by sitting down for a while after completing the first one.

Hadith No. 885

Narrated Abdullah

"The Prophet (Sallallahu Alaihi Wasallam), used to give two khutbas between which he would sit down."

Comments

Abu Dawood quotes the following narration from Abdullah bin Umar through Naafea:

"The prophet (Salallahu Alaihi Wasallam) used to deliver two khutbas. He would sit down after ascending the pulpit till the Maudhdhin finished the adhaan. He would then stand up and deliver the khutba, then sit down during which he would not talk, then stand up and say (the second) khutba."

According to the learned scholars, Imam should sit between the two khutbas for as long a time sufficient to recite sura al-Ikhlâs or the time span between two prostrations.

The sitting between the khutbas is obligatory as per Imam Shaafi'ae and Imam Ahmad, and Sunnah as per Imam Abu Haniefah, Imam Maalik and many others.

Chapter 31 : Listening to the khutba.

Purpose of Tarjamatul Baab

The attentive listening of the Friday khutba has been strongly recommended by the Shariah. As per Imam Abu Haniefah, Imam Maalik and Ahmad the act is obligatory and there is prohibition of talking during it. Imam Shaafa'ee considers it a sunnah.

Hadith No. 886

Narrated Abu Hurayra

The Prophet (Sallallahu Alaihi Wasallam), said, "On the Day of Jumu'a, the angels stand at the door of the mosque and write down the first to come and then those who follow. Those who come early are like someone who sacrifices a camel, the next like someone who sacrifices a cow and then a ram and then a chicken and then an egg. When the imam comes out, they roll up their scrolls and listen to the reminder."

Comments

This hadith has been previously discussed in the chapter فضل الجمعة - Excellences of Friday.

This hadith favours those according to whom it is obligatory to listen khutba and that it is prohibited to talk when it is being delivered. According to the learned scholars, when an Imam starts to deliver the khutba, the angels, even though not bound to any limitations, close down the files in order to listen to the khutba, how is it possible that the believers will be relieved from the obligation of listening to it.

Answering a greeting, saying 'Yarhamakallah', or sending salutations to the Prophet (Sallallahu Alaihi Wasallam) during the khutba

As per Imam Abu Haniefa if someone pays greetings, says 'Alhamdulillah' when sneezing or mentions the blessed name of the Prophet (Sallallahu Alaihi Wasallam), the one

hearing him should answer in the heart and not use his tongue, however, Imam Shaafa'ee permits vocal answering .

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Chapter 32 : When the imam sees a man coming while he is giving the khutba, he orders him to pray two rak'ats.

Purpose of Tarjamatul Baab

According to the learned scholars, here Imam Bukhari wants to convey that since it not permissible for people to talk while the khutba is being delivered as per the hadith:

"If you tell your fellow person to keep quite (during khutba), certainly you have committed a mistake"

But the Imam retains the right to admonish and advise people if needed before khutba.

Hadith No. 887

Narrated Jabir ibn Abdullah

"A man came when the Prophet (Sallallahu Alaihi Wasallam), was addressing the people on the day of Jumu'a and he said, 'So-and-so, have you prayed?' He said, 'No.' He said, 'Get up and pray.'"

Comments

On a Friday a man named Sulaik al-Gatfani entered the prophet's mosque when Rasulullah (Salallahu Alaihi Wasallam) was delivering the Friday sermon. He straightway sat

down without offering any prayer. Rasulullah (Salallahu Alaihi Wasallam) asked him if he had offered the prayer. Replying in negative, he was advised by the Prophet (Salallahu Alaihi Wasallam) to get up and offer two raka'ts first.

Juristic views

According to Imam Nawawi, this hadith clearly favours Imam Shaafa'ee's view. Imam Ahmad and some others consider it a mustahab (preferable) to offer two raka'ts after entering a mosque at such a time when the Imam has started the khutba.

According to Allaama Ayni, Imam Abu Haniefah, Imam Maalik, Laith and many others hold the opinion that a person who enters a mosque at a time when Imam is delivering the khutba he should sit down without offering any prayer. They put forward the hadith which advocates silent listening of the khutba in their argument. Similar opinion has been quoted from Sayyiduna Umar, Uthman, Ali and some other scholars. They consider the prayer of Sayyiduna Sulaik as a special concession to him by Rasulullah (Salallahu Alaihi Wasallam) who stopped his khutba till he finished the two raka'ts; this has been quoted in a hadith mentioned in Dhar-ul-Qatni on the authority of Qatadah, which says:

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*“Qataadah reports from Anas, “A person entered the mosque when Rasulullah (Salallahu Alaihi Wasallam) was delivering the khutba; the Prophet (Salallahu Alaihi Wasallam) directed him to get up and offer two raka'ts and he paused the khutba till the person completed his prayer”.
(Dhar al-Qatni, Umdatul Qari)*

Chapter 33 : The one who comes when the imam is speaking should pray two quick rak'ats.

Purpose of Tarjamatul Baab

In the previous chapter it was said that if someone sits without offering prayer during Friday khutba, the Imam can admonish for that and in this chapter Imam Bukhari says that the individual should do it for his own i.e. he should himself offer two Rak'ats of prayer before sitting.

Hadith No. 888

Narrated Amru

Jabir said, "A man came in on the Day of Jumu'a while the Prophet (Sallallahu Alaihi Wasallam), was giving the khutba and he said, 'Have you prayed?' He said, 'Yes.' He said, 'Stand and pray two rak'ats.'"

Comments

This hadith has been discussed in the previous chapter. Imam Shaafi'ae and Imam Bukhari put forward this hadith in support of their opinion, however, the Hanafite and the Maalikites differ with their view citing the following hadith quoted in Tabarani in their support.

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"When anyone of you enters a mosque at a time when the Imam is on the pulpit (for Friday prayer), no prayer or talking is permitted until the Imam finishes (the khutba).

The opponents of this view have questioned the sanad (chain of narrators) of this hadith.

Chapter 34 : Raising the hands during the khutba.

Purpose of Tarjamatul Baab

Here Imam Bukhari conveys the permissibility of raising the hands for invocation during the khutba.

Hadith No. 889

Narrated Anas

"Once while the Prophet (Sallallahu Alaihi Wasallam), was giving a khutba on the Day of Jumu'a a man stood up and said, 'Messenger of Allah, the horses are dying and the sheep are dying. Ask Allah to give us rain.' He stretched out his arms and made supplication."

Comments

This hadith mentioned that while Rasulullah (Salallahu Alaihi Wasallam) was delivering a khutba a man stooped up and complained that drought had made their life miserable and requested him to invoke Allah for rains. Rasulullah (Salallahu Alaihi Wasallam) raised his hands during the khutba itself and asked Allah for the rains. According to this hadith the raising of hands for invocations during khutba is permissible but the learned scholars hold that it should be

done only when necessary. In Eidha-ul-Bukhari a hadith has been quoted from Muslim and Tirmidhi which says that once Basher bin Marwan while delivering a sermon on the pulpit was repeatedly raising his hands; witnessing this, Amerah bin Ruwaibah commented:

“May Allah ruin these two hands, for I have seen Rasulullah (Salallahu Alaihi Wasallam) not raising his hands above this, and he showed it by pointing with his index finger”.

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Chapter 35 : Praying for rain in the khutba on the day of Jumu'a .

Purpose of Tarjamatul Baab

Istisqaa means to invoke Allah for rains during drought like conditions. Imam Bukhari has established this chapter to convey that this invocation can be made during the Friday khutba.

Hadith No. 890

Narrated Anas ibn Maalik

"There was a drought in the time of the Prophet (Sallallahu Alaihi Wasallam), and while the Prophet (Sallallahu Alaihi Wasallam), was giving the khutba on the day of Jumu'a, a Bedouin stood up and said, 'Messenger of Allah, our property is being destroyed and the children are hungry, so pray to Allah for us.' He raised his hands while we could not see a cloud in the sky. By the One who has my soul in His hand, as soon as he lowered them, clouds like mountains swirled up. Then as soon as he came down from his minbar, I saw the rain falling on his beard (Sallallahu Alaihi Wasallam). It rained on us that day and the next and the next and that which followed until the next Jumu'a when that Bedouin, or another one, stood up and said, 'O Messenger of Allah, our houses have fallen down and our property is flooded, so pray to Allah for us.' He raised his hands and said, 'O Allah, around us but not on us.' In whatever direction he pointed with his hand, the clouds dispersed and Madina became like a gap (in the clouds). The river-bed of Qanat flowed with water for a month and all who came from elsewhere spoke about the abundant rain."

[Qanat is one of the valleys of Madina]

Comments

As is evident from the hadith itself a Bedouin came to the Prophet's mosque when he was delivering the Friday khutba and requested him to invoke Allah for rains as the

people were facing a severe drought which had made their lives miserable; the property (cattle etc) was being destroyed and the agricultural produce had dried up. Rasulullah (Salallahu Alaihi Wasallam) raised his blessed hands during the khutba itself and invoked Allah for rains. According to the narrator himself at that very moment when they could not see any cloud in the sky but when the Prophet (Sallallahu Alaihi Wasallam) lowered his hands clouds like mountains swirled up and it rained a whole week till next Friday. Near Friday, the same person stood and requested Rasulullah (Salallahu Alaihi Wasallam) to invoke Allah for cessation of the rain as the excessive rainfall was causing damage to the property. Rasulullah (Salallahu Alaihi Wasallam) again prayed to Allah and the clouds in the sky immediately disappeared and the rain got suspended. It was a miracle of Rasulullah (Salallahu Alaihi Wasallam) on whose invocation the rains were sent and then withdrawn.

This hadith favours the Hanafite school who claim that only the invocation, without any prayer, is sufficient for Istisqaa as done by Rasulullah (Salallahu Alaihi Wasallam). However, there are other narrations also which favour the opposite view i.e., the necessity of offering the Istisqaa prayer. Imam Maalik has quoted on the authority of Abdullah bin Zaid Al-Hazni:

“Rasulullah (Salallahu Alaihi Wasallam) came out towards Musallah, offered Salatul Istisqaa and turned upside down his blanket after facing the Qibla”. (Mota Imam-e-Maalik)
This issue will be discussed in coming chapter.

Chapter 36 : Remaining silent and paying attention on the day of Jumu'a when the imam is speaking.

Even a person saying to his companion, "Be quiet!" constitutes foolish chatter. Salman reported that the Prophet (Sallallahu Alaihi Wasallam), said, "Be silent and pay attention when the imam is speaking."

Purpose of Tarjamatul Baab

In the previous chapter it was said that the khutba should be listened attentively. Here it is mentioned that the people should not only listen to it keenly but also refrain from any kind of talk.

Hadith No. 891

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "Even saying, 'Be quiet!' to your companion while the imam is giving the khutba on the Day of Jumu'a constitutes foolish chatter."

Comments

Talking during the khutba is so undesired and deplorable that even a person telling his companion - 'keep quiet' is considered to have done a foolish act. This hadith clearly demonstrates the stress laid by the Shariah on resorting to silence during the khutba, and also for its keen listening. According to Imam Shaafi'ae, the ban on talking is for the time

when the Imam is delivering the khutba; Imam Abu Haniefah considers it effective right from the time when the Imam sits on the pulpit. As per the majority of jurists it is obligatory not to talk during the khutba.

Chapter 37 : The special time on the Day of Jumu'a.

Purpose of Tarjamatul Baab

There is a special and blessed moment on Fridays when Allah accepts the invocations made by a bondsman.

Hadith No. 892

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam), mentioned the day of Jumu'a and said, "There is a time during it when Allah Almighty gives to a Muslim standing in prayer whatever he asks for." He indicated how small it was with his hand.

Comments

Saa'at-ul-Hasan

It is a blessed moment on Fridays during which an invocation made, gets accepted. According to some, this blessing remained effective only during the lifetime of Rasullullah (Salallahu Alaihi Wasallam), however, as per the majority of scholars it continues to be so. The learned scholars have debated on many issues pertaining to this moment, viz.,

the time length of the moment, its exact timing during the day; whether it happens on every Friday or once in a year, so on and so forth. Ibn Hajr has quoted forty two opinions about it in Fathul Bari, however, two of them are famous authentic narrations, viz.,
Muslim quotes:

“It starts from the time when Imam sits on the pulpit and remains effective until the completion of the prayer” (Muslim).
Imam Shaafi’ae concurs with this view.

2. Abu Dawood, Tirmidhi, Nasaa’ee and Imam Maalik quote:

“It is between the asr and magrib prayer”

Imam Abu Haniefah and Imam Ahmad concur with this view.

Chapter 38 : If some people leave the imam during the Friday prayer, the prayer of the imam and those who remain is still valid.

Purpose of Tarjamatul Baab

Here Imam Bukhari discusses a situation where some people leave the Imam after having joined him for the Friday prayer. Now, the question arises whether the Imam should continue the prayer or not; and further, should he offer Friday or dhuhr prayer instead if only one or two people remain with him? Not going into the details, Imam Bukhari simply opines that he should continue the prayer. Quoting the opinion of Imam Abu Yusuf and Imam Muhammad, Allama Ayni writes that if all people leave and the Imam remains alone, he (Imam) should still offer Friday prayer, but according to Imam Abu Haniefah, he should offer dhuhr prayer in such a

situation.

As per Imam Shaafa'ee and Imam Ahmad, it is mandatory to have a minimum forty people for establishing a Friday prayer, and if all people leave then the Imam should offer dhuhr prayer.

Hadith No. 893

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Narrated Jabir ibn Abdullah

"Once while we were praying with the Prophet (Sallallahu Alaihi Wasallam), a caravan carrying food came and people went off towards it until there were only twelve men left with the Prophet (Sallallahu Alaihi Wasallam), and this ayat was sent down: 'But when they see some merchandise or diversion, they scatter off to it and leave you standing.' (62:11)"

Comments

This incident took place during the early days of Islam when the believers were very poor and facing shortage of food stuffs. It so happened that once while having assembled for the Friday prayer in the mosque a caravan of camels carrying food stuffs reached Madinah; hearing the noise they came out for food stuffs of which they were desperately in need. It is reported in other narrations that it was Dihyah Ibn Khalaf Kalbi who had returned with the caravan from Syria. Also, according to some other narrations the caravan belonged to Abdul Rahman bin Auf. Some opine that both of

them had got it in partnership. It was at this stage the following verse of the Qur'an was revealed:

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا

'But when they see some merchandise or diversion, they scatter off to it and leave you standing.' (62:11)"

Commenting on the verse, Mufti Muhammad Shafi (RA) writes in Ma'aariful Qur'an:

The verse admonishes those who once abandoned the Friday sermon and attended some trade activity. Imam Ibn Kathir says that this incident took place when the Holy Prophet used to deliver the Friday sermon after the Friday prayer, as it happens on Eid even in our days. It once happened that the Friday prayer had finished and the Holy Prophet was delivering his sermon. Suddenly a trading caravan arrived in the market-place of Madinah. Drums were beaten to announce the arrival of the caravan. The Friday prayer had finished and the sermon was in progress. Many of the noble Companions went away to the market-place. Only a few of them had remained behind with the Holy Prophet who were about twelve in number [according to a narration in Marasil of Abu Dawud]. According to some narratives, the Messenger of Allah said: "If all had gone, the entire valley of Madinah would have been filled with the fire of punishment". [Transmitted by Abu Yala, as quoted by Ibn Kathir].

Muqatil, a leading scholar of Qur'anic commentary, says that this was the trading caravan of Dihyah Ibn Khalaf Kalbi, which had come from Syria. This caravan normally came to Madinah with all the essentials, especially essential foodstuff. Whenever it arrived in Madinah, and the people came to know about it, men and women all rushed towards it. Dihyah Ibn Khalaf was not a Muslim until then. He became a Muslim later on.

Hasan al-Basri and Abu Maalik said that that was a time when there was scarcity and dearth of things. [Mazhari].

There were several factors on account of which a large group of the blessed Companions left the mosque when they heard the sound of the caravan. First, the fard prayer had already finished, and they did not know until then the status of the Friday sermon whether it was part of the fard prayer. Second, there was scarcity and dearth of essential goods and items. Third, buyers would rush to the caravan and they feared that if they did not make it in time, they would not be able to obtain their essentials. As a result, the noble Companions committed the mistake and the above Tradition sounded a warning, that is, if all of them had gone the Divine punishment would have overtaken them. The current verse was revealed to admonish them and put them to shame. For this reason, the Holy Prophet, since that day, changed the order of Friday sermon and prayer, delivering the sermons before the prayer. This is now the approved way [Sunnah]. [Ibn Kathir]

The verse under comment instructs the Holy Prophet to tell the people that what is with Allah is better than the merchandise and amusement of this world, that is, the reward of the Hereafter. It is not far-fetched to conceive that people who forsake business and earning of livelihood for the sake of prayer and sermon will attract ample blessings in their provision from Allah, even in this world, as was cited earlier from the righteous elders on the authority of Ibn Kathir.

According to some people, the sahaaba left Rasulullah (Salallahu Alaihi Wasallam) during the prayers, the view which many scholars consider incorrect. As per them they left him when he was delivering khutba; they support their view with the hadith quoted in Muslim which includes the following words as well:

“And Rasulullah (Salallahu Alaihi Wasallam) was delivering the sermon”.

Chapter 39 : Praying before and after Jumu'a.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to differentiate between the Eid and Friday prayer. There is no prayer before or after Eid prayer in the Musallah (place where Eid prayer is offered) but same does not apply to Friday prayer as one can offer prayers before and after it.

Hadith No. 894

Narrated Abdullah ibn Umar

The Messenger of Allah (Sallallahu Alaihi Wasallam), used to pray two rak'ats before dhuhr and two after it and two rak'ats after maghrib in his house and two rak'ats after isha. He did not pray after the jumu'a prayer until he had left and then he would pray two rak'ats.

Comments

The last part of this hadith is about the Sunnat prayers after the compulsory Friday prayers. According to Ibn Umar Rasulullah (Salallahu Alaihi Wasallam) didn't offer any prayer in the mosque after the compulsory Friday prayers but would return straight away to his home and offer two raka'ts there. The hadith is silent about the Sunnat prayers before the Friday prayers. Narrators have quoted different number of raka'ts which Rasulullah (Salallahu Alaihi Wasallam) used to

offer before and after the Friday prayer.

Tirmidhi quotes from Abu Hurayra

Rasulullah (Salallahu Alaihi Wasallam) said, "Whosoever from you wants to offer prayers after the Friday prayer, he should offer four". (Tirmidhi)

On the authority of Ibn Abeeda's father Tabrani quotes in Al-Ausat:

That the prophet (Salallahu Alaihi Wasallam) used to offer four Rak'ats before and four Rak'ats after Friday prayer". (Tabrani)

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Chapter 40 : The words of Allah Almighty, "When the prayer is finished, spread through the land and seek the bounty of Allah." (62:10)

Purpose of Tarjamatul Baab

By quoting this Qur'anic verse, Imam Bukhari tries to impress the fact that the time before the Friday prayers is to prepare for the prayers and not to indulge in worldly affairs and that there is no harm in doing business or other lawful activities of earning once the prayers are over.

Hadith No. 895

Narrated Sahl

"There was a woman among us who planted garden-beet (silq) on the irrigation channels in a field she owned. On the day of Jumu'a she used to pull up the beet by the roots and put them in a pot. Then she would put in a handful of barley and cook it. The beet roots were like meat. After finishing the Jumu'a prayer we would greet her and then she would bring us that food and we would eat it with our fingers. We used to look forward to the day of Jumu'a because of that food of hers."

Commentary

According to Sayyiduna Sahl the dish that the woman offered them used to be so tasty that they kept looking forward for the next jumu'a eagerly. Some other narrations in Bukhari suggest that the lady would purchase the chard in case she was unable to gather the requisites from her own field.

This hadith shows that the Sahaaba liked to take even their lunch after having done with the Friday prayers. It also proves that they engaged themselves with their worldly affairs only after the prayers. This hadith also shows that how much austerity was there in the life style of Sahaaba.

Chapter 41 : The afternoon nap after the Jumu'a prayer.**Purpose of Tarjamatul Baab**

Here Imam Bukhari wants to convey that on Fridays even the afternoon nap (qylola) was postponed till the

prayers were over.

Hadith No. 896

Narrated Humaid

Anas was heard to say, "We used to go early to the Jumu'a prayer and then have an afternoon nap."

Comments

Afternoon nap or (qylola) is a routine practice of devote believers who leave their beds very early in the last part of the night for early dawn prayer called tahajjud, which is the best time for attaining spiritual gains. For a person after a day long toil it will be surely very difficult for him to get up and offer tahajjud, therefore, missing the precious spiritual moments. To overcome this, the Shariah exhorts the believers to have a little nap after having lunch. This goes a long way in refreshing oneself and getting up early for tahajjud.

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The Book of Fear Prayer

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The Book of Fear Prayer

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Chapter 1 : The Fear Prayer

And the words of Allah Almighty, *"When you are travelling in the land, there is nothing wrong in your shortening the prayer if you fear that those who reject might harrass you. The rejectors are your clear-cut enemies. When you are with*

them and are leading them in the prayer, a group of them should stand with you keeping hold of their weapons. When they prostrate, the others should be behind you. Then the other group who have not prayed should come and pray with you. They too should be careful and keep hold of their weapons. Those who reject would like you to be negligent of your arms and equipment so that they can swoop down on you once and for all. There is nothing wrong, if you are bothered by rain or you are ill, in laying your weapons down; but take every precaution. Allah has prepared a humiliating punishment for the rejectors." (4:101-102)

Purpose of Tarjamatul Baab

Finishing the book of Friday Prayer, Imam Bukhari now starts the new book titled "The Fear Prayer". This prayer is offered right in the battle field during a war. According to the learned scholars placing this book here in sequence after 'The book of Friday Prayer' is in accordance to Imam Bukhari's distinctive knowledge than others. Almost all other compilers have placed the book of Eid Prayer after the Friday Prayer. but placing book of fear prayer he wants to complete the discussions related to the compulsory prayers first e.g., five time prayers, Friday prayer etc; and since the fear prayer, being a compulsory prayer, succeeds them. Secondly, according to the learned scholars Imam Bukhari wants to oppose the view of the scholars who consider the fear prayer particular only to Rasulullah (Salallahu Alaihi Wasallam) and permissible only with him i.e., during his time; the view held by Abu Yusuf, al-Hasan bin Ziyad and Al-Muzni. However, large majority of scholars hold it permissible for all times as reported also from the noble companions.

Hadith No. 897

Narrated Shu'ayb

"I asked az-Zuhri, 'Did the Prophet (Sallallahu Alaihi Wasallam), pray it, meaning. the Fear Prayer?' He said, 'Salim informed me that 'Abdullah ibn Umar said, "I went on an expedition with the Messenger of Allah (Sallallahu Alaihi Wasallam), in the direction of Najd. We faced the enemy, forming up into rows opposite them. The Messenger of Allah (Sallallahu Alaihi Wasallam), stood up to lead us in the prayer and one group stood to pray with him while another group faced the enemy. The Messenger of Allah (Sallallahu Alaihi Wasallam), did ruku and did two prostrations with those with him. Then that group took the place of those who had not yet prayed. They came and the Messenger of Allah (Sallallahu Alaihi Wasallam), did ruku once with them and did two prostrations. Then he said the taslim and then all of them stood up and bowed and did two prostrations for themselves."

Comments

The hadith compiler Dhar Qutni has reported from Abu Ayash Zarqi saying that once they were on an expedition with Rasulullah (Salallahu Alaihi Wasallam) at a place called Asfaan. The enemy, led by Khalid bin Waleed, had

stationed themselves on the side of Qibla. The believers engaged themselves for dhuhr prayers with Rasulullah (Salallahu Alaihi Wasallam); seeing this, the infidels thought it better to attack them during the next prayer. At that time between dhuhr and asr, Allah revealed to Rasulullah (Salallahu Alaihi Wasallam) to offer prayers during the actual battle time. The believers were directed to make two groups out of which one group should offer one raka'ts with Rasulullah (Salallahu Alaihi Wasallam) in congregation and the other group should remain at the battle front. Then the first group should come out of the prayer after offering one rak'at and take position at the battle front while the other group assemble behind Rasulullah (Salallahu Alaihi Wasallam) for one rak'at who would be offering his second rak'at. Both these groups have to offer their second rak'at individually.

The number of times Rasulullah (Salallahu Alaihi Wasallam) offered the fear prayer

Different number has been mentioned in different narrations viz., four, ten and even twenty-four. Ibn-ul Qayyim states that the recognised narrations favour the number of times as seven times while as Ibn Arabi considers sixteen the authentic number. According to the learned scholars the reason for variability is probably because Rasulullah (Salallahu Alaihi Wasallam) has offered multiple prayers at a single place. (Eidhahul Bukhari)

Number of rak'ats

Allama Ayni writes:

"Know that the fear is not effective in reducing the number of raka'ts (as per majority) except in the view of Ibn Abbas,

Hasan al-Basri and Ta'oos when they say it (the fear prayer) is one rak'at".

Muslim quotes the statement of Ibn Abbas as narrated by Mujahid:

"Allah made obligatory through the tongue of your prophet four Rak'ats at home places, two in journey and one in fear".
Ayni further writes:

And Qadhi said, " Fear has not effect upon the number of Rak'ats and this is the view of the majority of the learned scholars these include Ibn Umar, Nakha'ee, Thouri, Maalik, Shaafi'ae, Abu Hurayra and his associates and the scholars from all places do not allow one Rak'at." (Umdatul Qari)

Chapter 2 : The fear prayer while on foot or mounted.

Purpose of Tarjamatul Baab

Here it is mentioned that prayers are not waved off even in extreme war conditions. If, due to certain valid reasons, it is not possible to establish congregational prayer, the believers are asked to offer it standing or even while on an animal back which otherwise is not permissible in normal conditions.

Hadith No. 898

Narrated Ibn Umar the statement of Mujahid

"When battle has been joined they can pray standing." And Ibn Umar added from the Prophet (Sallallahu Alaihi Wasallam), "If the enemy are greater in number then pray standing or mounted."

Comments

Here Imam Bukhari mentions Ibn Umar narrating a statement of Mujahid without clearly mentioning what has been said by Ibn Umar and what by Mujahid; this has given the learned scholars tough time to explain.

Muslim has quoted from Ibn Umar:

"If the fear is more than that then the prayer should be offered on animal back or by signs and gestures". (Muslim)

Imam Maalik quotes from Naaf'e that Ibn Umar added the following words in the end:

"While facing the Qibla or not".

In short, one has to offer a compulsory prayer under such circumstances in whatever way possible, be in congregation, individually, on an animal back or just standing and offering it by gestures only.

Bukhari and Muslim have quoted from Hudhayfa:

"I heard Rasulullah (Salallahu Alaihi Wasallam) on the day of Khandaq that they engaged us away from asr prayer".

On that day Rasulullah (Salallahu Alaihi Wasallam) and the believers were not able to offer prayers in time. The learned scholars consider the event to have taken places before the revelation of the Qur'anic verse:

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَنِتِينَ (۱) فَإِنْ خِفْتُمْ
فَرَجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ ۚ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا
تَعْلَمُونَ (۲)

Take due care of all the prayers, and the middle prayer, and stand before Allah in total devotion. But if you are in fear, then (pray) on foot or riding. But when you are in peace, recite Allah's name as He has taught you what you did not know. (2:239,240)

Chapter 3 : Some people standing guard over others during the Fear Prayer.

Purpose of Tarjamatul Baab

Here it is impressed that despite the fact that the prayer is to be offered even in battle time but the self protection is not to be compromised.

Hadith No. 899

Narrated Ibn Abbas

"The Prophet (Sallallahu Alaihi Wasallam), stood and the people stood with him. He said the takbir and they said the takbir with him. He went into ruku and some of the people went into ruku with him. Then he went into sajda and they went into sajda with him. Then he stood up for the second rak'at and those who had done sajda stood and guarded their brothers and the second group came and went into ruku and sajda with him. All the people did the prayer, but guarded one another at the same time."

Comments

This way of offering prayers as mentioned in the above hadith is to be adopted when the enemy is stationed on the Qibla side; and in case the enemy is on any other side than Qibla then it is to be offered according to the way described in the hadith narrated by Ibn Umar.

Chapter 4 : The prayer when besieging fortresses and encountering the enemy.

Al-Awza'i said, "If victory is imminent and there is no possibility of people doing the prayer, then everyone should pray

individually by gesture. If they cannot make the gestures, then they should delay the prayer until the fighting is over or they are in a safe place and then pray two rak'ats. If this is not possible for them they should pray one rak'at with two sajdahs. If they cannot do this, saying the takbir alone is not sufficient and they should delay the prayer until they are really secure." Makhul said this. Anas said, "I was present at the siege of the fortress of Tustar, arriving when dawn was breaking. The fighting was intense and the people could not pray. We did not pray until well into the day when we did the prayer with Abu Musa when we were granted victory." Anas said, "I would not take this world and everything in it in exchange for that prayer."

[Tustar was a well-known city in Iraq.]

Purpose of Tarjamatul Baab

Here Imam Bukhari is discussing the situation in which the believers have besieged the forts of enemy about to be vanquished by them. In this situation if the believers leave the battle field and engage themselves in prayers, the enemy may take undue advantage of the situation; therefore, the believers are asked to hang on there, offer prayers by gestures. This opinion is also supported by the statement of Awza'i quoted above.

Hadith No. 900

Narrated Jabir ibn 'Abdullah

*"On the Day of the Ditch Umar ibn al-Khattab came and began to curse the unbelievers of Quraysh and then said, 'Messenger of Allah, I have not prayed asr and the sun has almost set!' The Prophet (Sallallahu Alaihi Wasallam), said, 'And, by Allah, I too have not yet prayed it.' He went down to Buthan and did wudu' and prayed asr after the sun had set and then prayed magrib after it."
[Buthan is a wadi in Madina.]*

Comments

This hadith has been previously discussed in the chapter باب من صلى بالناس جماعة بعد ذهاب الوقت

It is related to the battle of ditch (khandaq) when the believers dug a trench around the city which took them six whole days. It was done to prevent the enemy, who had besieged the city, from entering it. Though there was no one to fight in this battle yet the believers were forced to remain on extra-vigil to overcome any eventuality as a result of which on that day they could not offer asr prayer on time which they offered later in congregation after the sunset.

Chapter 5: The prayer of the pursuer and the pursued by gesture while riding.

Al-Walid said, "I mentioned to al-Awza'i the fact that Shurahbil ibn as-Simt and his companions had done the prayer on the backs of their animals and he said, 'That is what we did when we were afraid of missing the prayer.'" Al-Walid used

as a proof the words of the Prophet (Sallallahu Alaihi Wasallam), "No one should do pray asr before they get to the Banu Qurayza."

Purpose of Tarjamatul Baab

Taalib here means the pursuer chasing an enemy and '*matloob*' means one who is being pursued. Here Imam Bukhari wants to convey that both these i.e., the pursuer and the pursued can offer their prayers on their animal backs by gestures, for the reason that if the pursuer will leave the chase the enemy will slip away and the pursued has no option but to keep on running away. Same view is held by Imam Maalik also, however, Imam Abu Haniefah, Imam Shaafa'ee and Imam Ahmad consider it permissible for the pursued only.

Hadith No. 901

Narrated Ibn Umar

"When the Prophet. may Allah bless him and grant him peace, returned to us from the Battle of the Parties (Ahzab), he said, 'No one should pray asr before they get to the Banu Qurayza. For some of them asr became due on the way. Some people said, 'We will not pray until we get there.' Others said, 'No, we should do the prayer. That was not what he meant.' This was mentioned to the Prophet and he did not rebuke any of them."

[This is the Battle of the Ditch.]

Comments

It is reported that when the believers started returning from the battle of the Parties (Ahzab), the arch angel Jibra'eel came to Rasulullah (Salallahu Alaihi Wasallam) and informed him that the angels had not laid down their arms yet. He directed his companions to march towards Banu Qurayza and offer asr prayer there. Still behind Banu Qurayza the time of asr prayer was slipping away and some companions from among the group thought that they won't be able to reach Banu Qurayza within asr time, the group divided in opinion some voting for offering asr in the way and some only at Banu Qurayza as directed by Rasulullah (Salallahu Alaihi Wasallam). Later, both the groups represented their views to the Prophet (Salallahu Alaihi Wasallam) who did not rebuke any of them.

Imam Bukhari has got this hadith here to convey that the companions here were acting as pursuers and the Banu Qurayza were the pursued people.

Chapter 6 : Hastening and performing *Subh* while it is still dark. The prayer at the time of an attack and in battle.

Purpose of Tarjamatul Baab

Here another kind of battle situation is mentioned. When the believers have to attack their enemy in the morning they should offer fajr prayer early when it is still dark and then proclaim Allahu Akbar and attack their enemy.

Hadith No. 902

Narrated Anas ibn Maalik

The Messenger of Allah (Sallallahu Alaihi Wasallam), prayed Subh while it was still dark, then mounted his riding animal and said, "Allah is greater! Khaybar is destroyed. When we alight in front of a people, it is a bad morning for those who have been warned.' The people [of Khaybar] came running out into the streets and saying, 'Muhammad and the army (khamis)!' (He said that khamis means army) The Messenger of Allah (Sallallahu Alaihi Wasallam), defeated them and their fighting men were killed and children taken captive. Safiyya went first to Dihya al-Kalbi and then to the Messenger of Allah (Sallallahu Alaihi Wasallam), who then married her and made her bride-price her freedom."

Abdul-Aziz asked Thabit, "Abu Muhammad, did you ask Anas what her dower was?" He replied, "Her dower was herself," and he smiled.

Comments

In this hadith the incident of the victory of Khaibar is mentioned when the believers besieged Khaibar early in the morning when it was still dark. They offered fajr prayer early and then attacked Khaibar after proclaiming the takbeer. At this stage Rasulullah (Salallahu Alaihi Wasallam) recited the following Qur'anic verse:

*“But when it descends into the open space before them, evil
will be the morning for those who were warned (and heeded
not)!” (37:177)*

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The Book of Two Eids

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The Two Eids

Chapter 1 : The two *Eids* and beautifying oneself on them.

Purpose of Tarjamatul Baab

Finishing the book of fear prayer, Imam Bukhari now starts the book of Eid prayers. The believers have been exhorted to celebrate this annual festival nicely, with dignity, adorn themselves by wearing nice new clothes and thank Allah jointly.

Hadith No. 903

Narrated Abdullah ibn Umar

"Umar ibn al-Khattab took a silk robe which was being sold in the market and brought it to the Messenger of Allah (Sallallahu Alaihi Wasallam). He said, 'Messenger of Allah, if you were to buy this you could wear it on the day of Jumu'a and when you receive delegations.' The Messenger of Allah (Sallallahu Alaihi Wasallam), said to him, 'This will only be worn by someone who has no share of the Next World.' As long as Allah willed later, the Messenger of Allah (Sallallahu Alaihi Wasallam), sent a brocade robe to Umar and Umar brought it to the Messenger of Allah (Sallallahu Alaihi Wasallam), and said, 'Messenger of Allah! You said, "This will only be worn by someone who has no share of the Next World" and then you send me this robe!' The Messenger of Allah (Sallallahu Alaihi Wasallam), said to him, "You are to sell it or get what you need with it."

Comments

The word Eid is said to be derived from the root word 'aada-ya'oodu', meaning 'to return' repeatedly. The believers are asked to celebrate Eid in a dignified glamour by putting on decent clothes; assemble in large numbers for the Eid prayer in an open ground specially meant for Eid prayer.

Sayyiduna Abdullah bin Umar narrates that once his

father Sayyiduna Umar saw a nice silk cloak being sold in the market. It at once came to his mind that it would be very nice if Rasulullah (Sallallahu Alaihi Wasallam) dons it on Eid days and also while meeting the foreign delegations. Taking it along he requested Rasulullah (Sallallahu Alaihi Wasallam) to purchase it for the purpose he had thought of. Rasulullah (Sallallahu Alaihi Wasallam) told him that only those people, having no share in the Hereafter, wear such a dress.

Islam teaches simplicity

All Islamic teachings teach simplicity in each and every walk of life. Islam teaches the believer that arrogance and boasting does not behove him by reminding him about the temporary nature of this world and his creation from an insignificant drop of fluid. It is only humility and simplicity that suits good human nature. A good human being is socially conscious and sensitive to the plight of the society he lives in. His conscience will never allow him to wear costly clothes and indulge in other luxuries when his fellow human beings around him are starving and facing problems due to poverty. One can notice that the hallmark of great people has always been austere personal life.

Simplicity and dignity can go together

Simplicity does not imply that one should wear shabby and undignified dress. Islam wants its believers to live in a dignified and respectable fashion. See, in the quoted hadith Sayyiduna Umar wanted Rasulullah (Sallallahu Alaihi Wasallam) to wear a dignified dress and Rasulullah (Sallallahu Alaihi Wasallam) did not admonish him for thinking on those terms, but, as per the learned scholars, he rejected it because it was made of silk, which is prohibited for men.

As per the second part of the hadith, Rasulullah (Sallallahu Alaihi Wasallam) gifted a similar cloak to Sayyiduna Umar sometime later and directed him to sell it and use the money. This shows that the forbidden things can be given away to unbelievers.

Chapter 2 : Spears and shields on the Day of the Eid

Purpose of Tarjamatul Baab

In the previous chapter the believers were directed to adorn themselves with decent clothes, now, the other means of beautifying themselves physically has been mentioned i.e., to learn the use of weaponry. Imam Bukhari has established this chapter to discuss the display of fighting skills on an Eid day.

Hadith No. 904

Narrated Aisha

"The Messenger of Allah (Sallallahu Alaihi Wasallam), came to visit me when there were two slavegirls with me who were

singing about Bu'ath. He lay down on the bed and turned his face away. Abu Bakr came and scolded me, saying, 'Musical instruments from Shaytan in the presence of the Prophet (Sallallahu Alaihi Wasallam)!' The Messenger of Allah, peace be upon him, turned to him and said, 'Leave them be.' When (Abu Bakr) was not paying any attention, I signalled to them and they went out. [Bu'ath was a major battle between the Aws and Khazraj before Islam.

Hadith No. 905

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Narrated Aisha

This was the day of the Eid and the black people were playing a game with their spears and shields. Either I asked the Prophet (Sallallahu Alaihi Wasallam), or he himself said, 'Do you want to have a look?' I said, 'Yes,' so he stood me behind him with my cheek against his and said, 'Go on, Banu Arfida!' until I became bored. He said, 'Is that enough for you?' I said, 'Yes' and he said, 'Go on then.'"

Comments

Eid is a festival of the believers which they celebrate with the expression of joy and happiness. This expression of joy and happiness manifests in different ways. Children express it differently so do men, women, and old.

Once Sayyida Aisha, when still young, was listening two slavegirls singing the songs of Buath. The Buath is the story of a famous battle which took place between the two tribes of Aws and Khazraj and it is said that this battle lasted till one hundred and twenty years in which a large number of

people including their leaders were killed. The people of each tribe had penned down songs praising the bravery of their respective tribes. These slavegirls were singing the same songs of the battle of Buath. According to another narration, these two were Humama – the mother of Sayyiduna Bilaal manumitted by Sayyiduna Abu Bakr, and her daughter. During the time when these two were singing, Rasulullah (Sallallahu Alaihi Wasallam) entered the house, not disturbing them he straight away went in and lay down on the bed turning his face to other side, leaving Sayyida Aisha and them to complete their entertainment. Meanwhile, Sayyiduna Abu Bakr also stepped in and on seeing the scene he got enraged, probably summing up that they were disturbing Rasulullah (Sallallahu Alaihi Wasallam). He scolded his daughter Sayyida Aisah, asking her how she could bring in musical instruments from Satan into the house of the Prophet (Sallallahu Alaihi Wasallam). Hearing Sayyiduna Abu Bakr, Rasulullah (Sallallahu Alaihi Wasallam) turned around and told him to leave them alone.

In the second hadith, according to Sayyida Aisha, on an Eid day some black people from Abyssinia started showing the skills of battle games in front of the Prophet's mosque. They were displaying the skills of using their spears and shields. Sayyida Aisha, either she herself asked Rasulullah (Sallallahu Alaihi Wasallam) he asked her, if she wanted to have a look. Getting the answer in affirmation he made her to stand behind him to see. She remained there with Rasulullah (Sallallahu Alaihi Wasallam) in that position till Sayyida Aisah herself wanted to leave.

Singing and Islam

Use of musical instruments is forbidden in Islam and there is consensus among the scholars on the issue.

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"Qurtubi says, "There is no difference of opinion in its being forbidden, for, as per consensus, it is fest and fun".

The Qur'an says:

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ

"There is a man among the people who buys discourses of distracting amusements, so that he may mislead (people) from the Way of Allah". (31:6)

The Injunctions of Music and Musical Instruments

Some Sahabah have explained the expression: (*lahw al-hadith*: the distracting amusement of things) in the cited verse as singing and playing of musical instruments. Then, there are others who have explained it in the general sense and consider every such playful activity that makes one heedless towards Allah to be the meaning of: (*lahw al-hadith*). But, even in their view, singing and playing of instrumental music are included therein.

And in another verse of the Qur'an: (those who do not witness falsehood, 25:72), the word: ... (*az-zur*: falsehood, the false) has been explained by Imam Abu Haniefa, Mujahid, Muhammad Ibn al-Hanafiyyah and others as '*ghina* (singing and playing of instrumental music).

And Abu Dawud and Ibn Majah in Sunan and Ibn Hibban in his Sahih have reported from Sayyiduna Abu Maalik al-Ash'ari that the Holy Prophet said:

Indeed some people from my community will drink wine giving it a name other than the name it already has. Music will be played right on their faces with instruments and singing women in attendance. Allah will make the earth sink with them, while He will make some of them monkeys and pigs.

And according to a narration from Sayyiduna Abdullah Ibn Abbas, the Holy Prophet said,

"Allah Ta'ala has forbidden wine, gambling, drum and sarangi (string instrument like violin) and he said,

*"Everything that intoxicates is haram (forbidden, unlawful)
[Reported by Imam Ahmad, Abu Dawud and Ibn Hibban]*

It has been reported from Sayyiduna Abu Hurayra that the Holy Prophet said:

When spoils are taken as personal property and trust property as spoils and Zakah as penalty, and religious learning is acquired for worldly objectives, and when man starts obeying his wife and disobeying his mother, and keeps his friend near and his father far, and when voices rise in mosques and the chief of a tribe becomes its worst sinner and when the chief of a people becomes their lowest of the low and when wicked people are respected out of fear for them, and when singing girls and musical instruments appear all over and when wines of all sorts are consumed and when the later of this Ummah start cursing the former - then, at that time, you wait for a red storm, and earthquake, and the sinking of the earth, and the metamorphosis of figures and faces, and missiles, and the signs of Doomsday following each other, one after the other, like a broken necklace with its beads scattered simultaneously. (Reported by Tirmidhi calling it a Hasan-Gharib Hadith)

(Ma'aariful Qur'an)

سماع Simaa

It is a well known fact that some pious saints are reported to have been listening to what is called as 'Simaa'. Simaa is nothing but a good poetry sung by a person possessing a good voice and no musical instrument. Sayyiduna Hasaan bin Thabit used to say poetry in presence of Rasulullah (Sallallahu Alaihi Wasallam). Nizamuddin Auliya ad-Delhi who used to listen to Simaa, permitted it if satisfying the following conditions:

1. The substance of the poem should be virtuous, void of any evil or obscene material.
2. The singer should neither be a female nor a child.

3. It should not be heard on public places.
4. There should be no musical instrument associated with it.
5. The listener should be himself pious.

Tambourine

Beating a tambourine by children and women on the occasion of Eid etc. is permissible. Allaama Ayni writes:

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“On being asked about the use of tambourine, Abu Yousuf said, “there is nothing bad in using it, but if associated with obscene fun or singing, then I dislike it”.

Allaama Ayni has derived following lesson from the hadith:

1. Expression of happiness on Eid is an insignia of Islam.
2. It also shows that a father can scold his daughter in front of her husband.
3. It also teaches us that we should be very kind and affectionate towards our wives.

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Chapter 3 : The *sunna* of the two Eids for the people of Islam.

Purpose of Tarjamatul Baab

Some Bukhari compilations have سننية الدعاء في العيدين as the title of this chapter instead of the one mentioned above. This chapter discusses the recommended practice of believers on an Eid day.

Hadith No. 906

Narrated al-Bara

"I heard the Prophet (Sallallahu Alaihi Wasallam), giving a khutba in which he said, 'The first thing to be done on this day of ours is for us to pray and then we will return and sacrifice. Whoever does this has followed our sunna.'"

Hadith No. 907

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Narrated Aisha

"Abu Bakr came in while there were two slavegirls of the Ansar with me who were singing about what the Ansar had said to each other on the Day of Bu'ath." She said, "They were not in fact singers but Abu Bakr said, 'Musical instruments from Shaytan in the house of the Messenger of Allah!' It was the day of the Eid and the Messenger of Allah (Sallallahu Alaihi Wasallam), said, 'Abu Bakr, every people has an Eid and this is our 'id.'"

["They were not singers" means that it was not their profession and they were not known for that.]

Comments

On an Eid-ul-Adhaa, the first thing required to be done is to go to a collective prayer place or 'Musalla' and

offer Eid prayers, a necessary sunnah (mu'aqadah) as per Imam Sha'faee, compulsory (fardh al-kifayaa) as per Imam Maalik & Ahmad, and obligatory (waajib) as per Imam Abu Haniefa. According to Hidaayah, Eid prayer is obligatory upon all those who are eligible for Friday prayer. The sermon of khutba of Eid prayer is to be delivered after the prayer.

Bukhari and Muslim have quoted:

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“Na'fae quoted Ibn Umar that Rasulullah (Sallallahu Alaihi Wasallam), and after him Abu Bakr and Umar, used to offer Eid prayer before the khutba.”

Ibn Butaal mentions:

“The sacrifice of an animal used to be executed after the Eid prayer”.

This issue will be discussed in details in the coming chapter.

The second hadith quoted above has been already discussed in the previous chapter.

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Chapter 4 : Eating on the day of Eid al-Fitr before going out.

Purpose of Tarjamatul Baab

This chapter discusses the recommended sunnah of eating to be followed before leaving for the Eid-ul-Fitr prayers.

Hadith No. 908

Narrated Anas

"On the Day of Fitr, the Messenger of Allah (Sallallahu Alaihi Wasallam), would not go out until he had eaten some dates."

It is related from Anas that the Prophet (Sallallahu Alaihi Wasallam), used to eat an odd number of them.

Comments

It is sunnah to eat odd number of dates before leaving for the prayers of Eid-ul-Fitr, however, on an Eid-ul-Adhaa, it is preferable to leave without breaking the fast and do so by taking a cooked piece from the sacrificed animal after the prayer.

Tirmidhi quotes a hadith on the authority of Buraidah:

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"Rasulullah (Sallallahu Alaihi Wasallam) would not leave for Eid-al-Fitr prayer without eating something, and he would take nothing when leaving for prayer on an Eid-ul-Adhaa until he returned".

Ibn Hibaan has quoted a hadith saying:

"(The Prophet (Sallallahu Alaihi Wasallam)) did not leave for the Eid-ul-Fitr prayer until he ate dates - three, five, seven or less or more but odd in number".

Chapter 5 : Eating on the Day of Sacrifice.

Purpose of Tarjamatul Baab

This chapter discusses the preferable timing of eating something of the sacrificed animal on the 10th of Dhul-Hijja or the day of Nahr (sacrifice) also called Nask. Nask means sacrificing an animal to seek the pleasure of Allah as per the rules of Shariah. On Eid-ul-Adhaa, it is preferable to break the fast with something of the sacrificed animal after offering the prayer.

Hadith No. 909

Narrated Anas

The Prophet (Sallallahu Alaihi Wasallam), said, "Anyone who sacrifices before the prayer should sacrifice again. A man stood up and said, 'This is a day when meat is desired,' and he mentioned some of his neighbours. It seemed that the Prophet (Sallallahu Alaihi Wasallam), agreed with what he said. The man said, 'I have a young she-goat which is dearer to me than the meat of two sheep.' So the Prophet (Sallallahu Alaihi Wasallam), gave him the dispensation of taking it as a sacrifice. I do not know whether the dispensation extended to other than him or not."

Hadith No. 910

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Narrated al-Bara' ibn 'Azib

"The Prophet (Sallallahu Alaihi Wasallam), addressed us on the Day of the Sacrifice after the prayer. He said, 'Whoever prays as we pray and sacrifices as we sacrifice has fulfilled the sacrifice. Whoever sacrifices before the prayer, it is before the prayer and so his sacrifice is invalid.'" Abu Burda ibn Dinar, the uncle of al-Bara', said, "O Messenger of Allah, I sacrificed my sheep before the prayer, knowing that today was a day of eating and drinking, and I wanted my sheep to be the first to be sacrificed in my house. So I slaughtered my sheep and ate before coming to the prayer." He said, "Your sheep is nothing but mutton." Abu Burda said, "Messenger of Allah, I have a young she-goat which is dearer to me than two sheep. Will that be enough for me?" He said, "Yes, but it will not be enough for anyone after you."

Comments

The Nask or sacrifice of an animal on the 10th of Dhul-Hijja is permissible only after the Eid prayer. If a person executes it before the prayer it is not valid. The exact

time of the sacrifice starts when, after the dawn, so much amount of time has passed sufficient for the performance of Eid prayer along with its two sermons. According to Imam Shafa'ee the time starts once the Imam finishes the sermon.

It is also permissible to eat before the prayer as Rasulallah (Sallallahu Alaihi Wasallam) did not admonish his companions who had done so.

Care for the neighbours

Islam has always exhorted its believers to treat neighbours nicely with no parallel a teaching in this regard of any other religion. A hadith says:

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“Such a person will not enter the paradise whose neighbour is unsafe because of his impiety”.

In the first hadith mentioned above, the person who had sacrificed a goat before Eid prayer gave the same reason to Rasulallah (Sallallahu Alaihi Wasallam) that he did so because he wanted to share the meat of the animal with his neighbour whom he thought were needy. Rasulallah (Sallallahu Alaihi Wasallam) says in another hadith that it does not behove a believer to eat stomach full while his neighbor is starving.

Age of a goat for the sacrifice

The age of a goat to be sacrificed should be more than one year. In the hadith quoted above the sacrifice of a she-goat less than a year of age was accepted by Rasulallah, this permission was particular for that person and that it is not a general rule.

Purpose of sacrificing an animal

Allah says:

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

It is neither their flesh nor their blood that reaches Allah, but what does reach Him is the taqwā (the sense of obedience) on your part. (22:37)

Chapter 6 : Going out to the place of prayer without there being a minbar.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants convey to that during the period of Rasulullah (Sallallahu Alaihi Wasallam) there used to be no pulpit (member) at the prayer place of Eid prayer. He would usually deliver sermon while standing but sometimes he would ascend to a raised platform as is evident from the hadith mentioned in coming chapter.

Hadith No. 911

Narrated Abu Sa'id al-Khudri

"On the day of Fitr and the day of al-Adha, the Messenger of Allah (Sallallahu Alaihi Wasallam), used to go out to the place of the prayer. He would start with the prayer first and then after finishing would stand in front of the people who remained sitting in their rows. He would admonish and counsel them and give them instructions. If he wanted to dispatch an expedition, he would do so or if he wanted to command something, he commanded it. Then he left."

Abu Sa'id said, "People continued in this way until the time I went out with Marwan, the amir of Madina for al-Adha or al-Fitr. When we reached the prayer place, there was a minbar which had been built by Kathir ibn as-Salt. Marwan wanted to go up onto the minbar before he had done the prayer. I grabbed him by his clothes but he pushed me away and went up and gave the khutba before the prayer. I said to him, 'You have altered things, by Allah!' He said, 'Abu Sa'id, what you knew has gone.' I said, 'By Allah, what I know is better than what I do not know.' He said, 'People do not keep sitting down for us after the prayer and so I put it before the prayer.'"

Comments

Rasulullah (Sallallahu Alaihi Wasallam) would offer Eid prayer at a place called Musalla which was about one thousand steps away from his mosque. He would first offer the prayer and then deliver the sermon while standing on the plain ground. He would then finish up some important matters as the situation demanded. According to Abu Sa'eed Khudri this practice continued during the time of all right guided caliphs and the first to use a pulpit for Eid prayer was Marwaan - the governor of Madinah during the time of Caliph Mu'aawiya. One Eid day when Marwaan on reaching to Musalla climbed up the pulpit to deliver sermon, Sayyiduna Abu Sa'eed objected. Paying no heed to his objection, Mar-

waan went ahead with the sermon before the prayer. According to the majority of the learned scholars if sermon is delivered before the prayer, though permissible but disliked, it is against sunnah.

Chapter 7 : Walking and riding to the Eid and the prayer being before the khutba without adhan or iqama .

Purpose of Tarjamatul Baab

This chapter discusses three issues, viz., i, leaving for Eid prayer by foot and mounted, ii, establishment of prayer before the sermon (khutba), ii, no adhaan or iqamah for Eid prayer.

Hadith No. 912

Narrated Abdullah ibn Umar

The Messenger of Allah (Sallallahu Alaihi Wasallam), used to pray on the days of al-Adha and al-Fitr and then deliver the khutba after the prayer.

Hadith No. 913

Narrated Ata

"I heard Jabir ibn 'Abdullah say that the Prophet (Sallallahu Alaihi Wasallam), went out on the Day of Fitr and did the prayer first before the khutba."

Hadith No. 914

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Narrated Ata

Ibn Abbas sent a message to Ibn az-Zubayr when allegiance was first given to him saying that there was no adhan for the prayer on the Day of Fitr and that the khutba was after the prayer.

Hadith No. 915

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Narrated Ata

Ibn Abbas and Jabir ibn 'Abdullah said, "There was no adhan on the Day of Fitr or the Day of Adha."

Hadith No. 916

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Narrated Jabir ibn Abdullah

"The Prophet (Sallallahu Alaihi Wasallam), stood up and did the prayer first and then addressed the people afterwards. When the Prophet of Allah (Sallallahu Alaihi Wasallam), finished, he came down and went to the women and reminded them while leaning on Bilal's arm. Bilal had his garment outspread and the women put sadaqa into it."

Ibn Jurayj said to 'Ata', "Do you think that it is incumbent on imams today to go to the women and remind them when they have finished?" 'Ata' said, "It certainly is incumbent on them and why indeed do they not do it?"

Comments

The first three hadiths show that the Eid prayer used to be established before the sermon. The third and fourth hadith shows that there was no adhaan for it.

Abu Dawood has quoted from Abbas:

"Rasulullah (Sallallahu Alaihi Wasallam) offered Eid prayer without adhaan and iqamah and so did Abu Bakr and Umar."

Tirmidhi has quoted from Sayyiduna Ata:

"Ali has reported that it is sunnah to leave for Eid prayer by foot".

Separate sermon for women on an Eid day

Sayyiduna Jaabir says that Rasulullah (Sallallahu Alaihi Wasallam), after finishing sermon of Eid prayer for men, descended from the platform and went straight to the place where women had assembled. He was accompanied by Sayyiduna Bilaal. There he delivered sermon to the women

who took out their ornaments and gave them in charity which were collected by Sayyiduna Bilaal.

Announcement for Eid prayer

It has been already said that there is no adhaan and iqaamah for Eid prayer. According to Imam Sha'faee the phrase 'as-Salaat Jaami'a' can be said, while, as per some scholars, as-Salaah as-Salaah can be said.

Chapter 8 : The khutba after the Eid (prayer).

Purpose of Tarjamatul Baab

Imam Bukhari has established this chapter to stress that the sermon is to be said only after the completion of the prayer and not before it.

Hadith No. 917

Narrated Ibn Abbas

"I attended the Eid with the Messenger of Allah, Abu Bakr, Umar and 'Uthman and all of them performed the prayer before delivering the khutba."

Hadith No. 918

Ibn Umar

"The Messenger of Allah, Abu Bakr and Umar performed the prayer before delivering the khutbaon both Eids."

Hadith No. 919

Narrated Ibn Abbas

The Prophet (Sallallahu Alaihi Wasallam), prayed two rak'ats on the Day of Fitr and did not pray before or after it. Then he went to the women with Bilal and commanded them to give sadaqa. They began to throw things in, each woman throwing in her ear-rings and necklace."

Hadith No. 920

Narrated al-Bara ibn Azib

The Prophet (Sallallahu Alaihi Wasallam), said, "The first thing we do on this day of ours is pray and then we go back and slaughter. Whoever does that has followed our Sunna. If

someone sacrifices before the prayer, that is just meat which he has presented to his family and it is not a rite at all." A man of the Ansar called Abu Burda ibn Niyar said, "Messenger of Allah, I have already sacrificed but I also have a one-year old she-goat which is better than a two year old goat." He said, "Use that instead but it will not suffice (or be enough) for anyone after you."

Comments

First two hadiths narrated from Ibn Abbas and Ibn Umar respectively, clearly state that the practice of Rasulullah (Sallallahu Alaihi Wasallam), Abu Bakr and Umar was to deliver the sermon after Eid prayer. The third hadith shows that the Eid prayer is only two rak'ats and that there is no supererogatory (nafl) prayer permissible at the Musalla (Eid prayer place), neither before nor after. The issue will be discussed in detail in coming chapters. The hadith narrated by Sayyiduna Ibn Abbas also shows that the women used to attend Eid prayer during the period of Rasulullah and that they used to stay away at a little distance behind men. Later on, due to the prevalence of evil, many learned like Urwah, al-Qasim an-Nakha'ee, Yahya al-Ansari, Abu Yousuf and many others scholars, opined that women should not attend the congregational prayer (Umdatul Qari). These days also the opinion is divided, the predominant view is that since these days the evil is all the more prevalent so it is better to avoid intermingling of men and women.

Charity by women

This hadith also shows that women can give charity out of their own things. Imam Maalik says that they can give in charity upto one-third of their property of their own will without the consent of their husband and for more than that they need his consent.

Chapter 9 : It is disliked to carry weapons on the Eid and in the Harm

Al-Hasan said, "People were forbidden to carry weapons on the day of the Eid unless there was fear of an enemy."

Purpose of Tarjamatul Baab

In one of the earlier chapters it was said that the display of fighting skills on Eid is permissible and here it is said that carrying weapons on an Eid day and inside the Harm is not permissible. The display of fighting skills or battle games is done in an open space, so there are no chances of harming anyone whereas if the weapons are allowed in a crowded place like Musalla or Harm, there is chance of rendering harm to people, thus not allowed.

Hadith No. 921

Narrated Sa'id ibn Jubayr

"I was with Ibn Umar when a spearhead went into the sole of his foot making his foot stick in the stirrup. I dismounted and pulled it free. That happened at Mina. Al-Hajjaj heard about it and came to visit him. Al-Hajjaj said, 'If only we knew who

had wounded you!' Ibn Umar said, 'You wounded me.' He said, 'How?' He said, 'You allowed weapons to be carried on a day on which they may not be carried and you allowed weapons to be brought into the Harm when weapons may not be brought into the Harm.'"

Hadith No. 922

Narrated Ishaq ibn Sa'id ibn 'Amr ibn Sa'id ibn al-'As from his father

"Al-Hajjaj came to visit Ibn Umar while I was with him. He said, 'How are you?' He said, 'Fine.' He asked, 'Who wounded you?' He said, 'I was wounded by the person who commanded that weapons should be carried on a day when it is not lawful for them to be carried,'" meaning al-Hajjaj himself.

Comments

Sa'id bin Jubayr narrates that in Mina when he was with Ibn Umar a spearhead went into the sole of his (Ibn Umar's) foot making his foot stick in the stirrup. Sa'id bin Jubayr dismounted from his animal back and pulled it out. Meanwhile, al-Hajjaj, the governor of Madinah, visited Abdullah bin Umar to enquire about his health and wished if he could know who had injured him so that he may receive punishment for the act. In various narrations different replies from Abdullah bin Umar have been quoted. Some say that he remained silent and showed his anger that way; in another narration the following words are quoted:

"You tried to kill me and now you are enquiring about my health".

In the hadith quoted above, it is said that Abdullah bin Umar told him "you (Hajjaj) injured me". Hajjaj asked how, Abdullah bin Umar told him by allowing people to carry the weapons inside Musalla and Harm, which was otherwise forbidden in Islam.

Al-Hajjaj bin Yousuf Thaqafi was a cruel ruler who tormented the companions and Taaba'ee on large scale. Abdullah bin Umar was admonishing him for his cruel actions particularly martyring of Abdullah bin Jubayr, and installing catapult on Ka'ba. The caliph Abdul bin Marwaan had written to Marwaan not to tease Abdullah bin Umar and should follow his directions regarding the issues of Hajj. The learned scholars say that it is for this reason that Hajjaj did not inflict injury to Abdullah bin Umar himself but hired a person for the purpose. Ibn Umar died due to this poisonous spearhead the next year in Hijra 74. May Allah be pleased with him.

Chapter 10 : Going out early to the *Eid*.

Abdullah ibn Yusr said, "We would finish at this time," and that was at the time of *at-Tasbih* (about the time of *Duha*)."

Purpose of Tarjamatul Baab

The time of Eid prayer starts soon after the sunrise when the makrooh (time during which prayer is prohibited) is over. It is preferable to offer Eid prayer as early as possible once its time has started. Here Imam Bukhari has supported his view by quoting Abdullah bin Burr - a Sahaabi and son of a Sahaabi, who embraced Islam during early years. He is also

one among those who offered various prayers facing both Qiblas i.e., Masjid-i-Aqsa and Masjid-i-Haraam, and the last of the companions to die - in Syria in Hijra 88.

Hadith No. 923

Narrated al-Bara ibn Azib

"The Prophet (Sallallahu Alaihi Wasallam), addressed us on the Day of Sacrifice, 'The first thing we do on this day of ours is pray and then we go back and slaughter. Whoever does that has followed our Sunna. If someone sacrifices before the prayer, that is just meat which he has presented to his family and it is not a hajj rite at all.' My uncle, Abu Burda ibn Niyar stood up and said, 'Messenger of Allah, I have already sacrificed but I also have a one-year old she-goat which is better than a two year old goat.' He said, 'Use that instead but it will not suffice (or be enough) for anyone after you.'"

Comments

This hadith has been discussed in the chapter باب الأكل declaring that the first thing believers should do on an Eid day is to offer Eid prayer.

Allaama Ayni writes:

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"Ibrahim said, "They used to offer fajr with the clothes of Eid day put on". Rafa'e bin Khudaif said, "He used to sit in the mosque with the intention when the sun would rise they would offer two rak'ats (of Eid)". And Shaafa'ee said, "They would come to Musalla when the sun would appear on the Eid al-Adhaa day and would delay going there a little on Eid -al-Fitr."

Chapter 11 : The excellence of right action during the days of tashriq.

Ibn Abbas said, "*Mention Allah on known days*' (21:28) refers to the first ten days of Dhu'l-Hijja and the '*numbered days*' are the days of *Tashriq*." Ibn Umar and Abu Hurayra used to go to the market during the first ten days and say the *takbir* and people would say the *takbir* after them. Muhammad ibn 'Ali said the *takbir* after his supererogatory prayers.

Purpose of Tarjamatul Baab

Here the merits and excellences of the days of Tashreeq are discussed. The 10th of Dhul Hujja is called 'yaum-un-nahr' and 11th, 12th and 13th as days of Tashreeq or 'ayyaam-ut-tashreeq'. Some include 10th also with the three days of Tashreeq while as per many 9th to 13th are the limits.

Tashreeq

"These are named 'ayyaam-ut-tahreeq' because the meat of the sacrificed animals used to be dried in sunshine in Mina during these days".

Imam Bukhari has quoted here two verses from the Qur'an:

وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَةٍ عَلَىٰ مَا رَزَقَهُم مِّنْ بَهِيمَةِ الْأَنْعَامِ

And recite Allah's name in specified days, over the provision He gave them from the cattle. (22:28)

According to Imam Bukhari 'ayyaam-ul-malumaat' are the first ten days of Dhul Hijja. The second verse says:

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ

Recite the name of Allah during the given number of days. (2:203)

The days mentioned here in this verse are the days of tashreeq.

Reciting takbeer loudly on the way to Musalla

Ibn Umar and Abu Hurayra used to recite the takbeer loudly on their way to musalla and continue to do so till the arrival of the Imam.

Hadith No. 924

Narrated Ibn Abbas

The Prophet (Sallallahu Alaihi Wasallam), said, "No actions done during any ten days are better than the actions done on these days." They said, "Not even jihad?" He said, "Not even

jihad, except for a man who goes out putting his life and property in danger and returns with nothing."

Excellence of first ten days of Dhul Hijja and days of Tashreeq

According to the hadith, the deeds executed during these days fetch far more reward than other days. There is consensus amongst the learned scholars that from amongst the days the first ten days of Dhul Hijja are excellent, and from amongst the nights the last ten nights, which include 'the night of Qadr', of Ramadhan are excellent.

The various constituents of Haj are performed during the days of tashreeq i.e., from 9th to 13th Dhul Hijja, so no other days can match these five days. 9th Dhul Hijja is the day of Arfa when the Haj pilgrims have to attend Arafaat which is the most important constituent of Haj. The pilgrims have to leave Arafaat after sunset and then spend the night in Muzdalifah. The following morning i.e., 10th of Dhul Hijja they have to reach Mina to perform Rami, follow it by sacrificing an animal and then shave their heads. In Mina they are supposed to stay till 12th or 13th and during these days they have to perform the Tawaaf or circumambulation of Ka'ba, which is called Tawaaf-i-Ziyaarah, a compulsory part of Haj. Obviously, the deeds mentioned can be performed only during these five days; hence the excellence of these days over all other days is evident.

Lessons derived

1. It shows the greatness of Jihad, as no other deed is more excellent in these days other than Jihad wherein a person puts his life and property on stake.
2. It shows that some time periods are more blessed in terms of fetching the rewards, the way Friday is a better day in a week.

Preferable deeds on these days**1. Takbeer**

Musnad Ahmad has quoted from Ibn Abbas:

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“Neither any days are greater near Allah nor any deed is more liked by Him than those done during these days, so, continue with saying Tahleel, Takbir and Tahmeed, during these days”.

The following words encompass all these:

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2. The second preferred deed during these days is to fast. It is said that a fast of one day among the first nine days of Dhul Hijja equals one year of fasting. It is not permissible to fast on 10th of Dhul Hijja.

Chapter 12 : Saying the takbir on the days of Mina and when going to 'Arafa

Umar used to say the *takbir* in his tent so that the people of the mosque could hear him and then the people of the markets said the takbir so that Mina vibrated with it. Ibn Umar used to say the *takbir* at Mina on those days and after the prayers and also when he was in bed, in his tent, while sitting

and walking during every one of those days. Maymuna used to say the *takbir* on the Day of Sacrifice. The women used to say the *takbir* behind Aban ibn 'Uthman and Umar ibn 'Abdu'l-'Aziz with the men in the mosque during the nights of tashriq.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to stress that the *takbir* should be said from the 9th of Dhul Hijja - the day of Arafa, until 12th or 13th. He supports his view by quoting the practice of Sayyiduna Umar, Ibn Umar and Sayyida Mymoona.

Hadith No. 925

Narrated Muhammad ibn Abi Bakr ath-Thaqafi

"Once when we were coming from Mina to 'Arafat, I asked Anas about the talbiya saying, 'What did you use to do when you were with the Prophet (Sallallahu Alaihi Wasallam)?' He said, 'People would say the talbiya and no objection was made, and people would say the takbir and no objection was made.'"

Hadith No. 926

Narrated Umm Atiyya

"We were ordered to come out on the day of the Eid, and even to bring out virgin girls from their private quarters, and menstruating women as well, so that they could be behind the rest of the people and say the takbir together with them and make supplication together with them, hoping for the blessing of that day and its purification."

Comments

On their way from Mina to Arafat during the Haj, Muhammad bin Abi Bakr asked Anas bin Maalik, about the practice of Sahaaba in saying talbiya during the Prophet's (Sallallahu Alaihi Wasallam) period. Sayyiduna Anas told him that some would say talbiya and some takbir, and nobody objected either group. Talbiya means to recite following words during Haj and Umrah.

The recommended sunnah as per the majority of scholars is to continue saying talbiya during Haj till the time of stone throwing or Rami/Jumra-Uqba on the day of 10th Dhul Hijja. As per the hadith narrated by Sayyiduna Anas, the learned scholars also permit the saying of takbir it is permissible but preferred practice is to say talbiya.

Talbiya**Timing of takbir during the days of tashreeq**

The wording of takbir quoted from Abdullah bin Mas'ud in Musanaf Ibn Abi Shaiba are:

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As per Imam Shaafa'ee, Imam Abu Yousuf and Imam Muhammad, the recitation of takbir after each prayer starts from the fajr of 9th Dhul Hijja and lasts till asr of 13th. As

per Imam Shaafa'ee it is to be recited after every type of prayers whether compulsory or optional, congregational or single; the hanafite consider it necessary only after each compulsory prayer, however a preferred act if done after other types of prayers.

Chapter 13 : Praying facing a spear on the day of the Eid.

Purpose of Tarjamatul Baab

When prayer is offered in an open space it is better to keep an object as sutra, roughly a meter high, in front of Imam in order to make it possible for people to pass in front without earning a sin. Here Imam Bukhari says that Rasulullah (Sallallahu Alaihi Wasallam) used to fix up spear as sutra.

Hadith No. 927

Narrated Ibn Umar

The Prophet (Sallallahu Alaihi Wasallam), used to stick a spear upright in front of him on the day of Fitr and sacrifice before doing the prayer.

Comments

The hadith has been discussed previously in the chapter الصلاة إلى الحربة .

Chapter 14 : Carrying a sharp stick or a spear in front of the imam on the day of the Eid.

Purpose of Tarjamatul Baab

Previously the impermissibility of carrying weapons to a Musalla was discussed, now Imam Bukhari mentions the permissibility for an Imam or his guard to carry something of the sort for sutra.

Hadith No. 928

Narrated Ibn Umar

"The Prophet used to go out to the place of prayer and a sharp stick was carried in front of him and placed upright in front of him at the place of prayer and he would then pray towards it."

Comments

This hadith has been discussed previously in the chapter خروج النساء والحیض إلى المصلى .

Chapter 15: Women, including menstruating women, going out to the place of prayer.

Purpose of Tarjamatul Baab

During the period of Rasulullah (Sallallahu Alaihi Wasallam) all women like married, unmarried and even menstruating women used to attend the musalla.

Hadith No. 929

Narrated Umm Atiyya

*"We were commanded to bring out the older girls and women who normally remain in their private quarters."
Something similar is related from Hafsa. The hadith of Hafsa also has, "The older girls and women who normally remain in their private quarters, but menstruating women should keep away from the actual place of prayer."*

Comments

This issue has been discussed previously that women did attend the musalla and mosque for congregational prayers during the period of Rasulullah (Sallallahu Alaihi Wasallam), but later scholars forbade them from doing so in view of Sayyida Aisha's opinion which she expressed soon after Rasulullah (Sallallahu Alaihi Wasallam) left this world, she said:

"If Rasulullah (Sallallahu Alaihi Wasallam) would have seen what the women have adopted now, definitely he would have banned them from going to mosque the way the women of Banu Israiel were banned".

Chapter 16 : Children going out to the place of prayer.

Purpose of Tarjamatul Baab

Here Imam Bukhari is discussing whether children should attend the musalla or not?

Hadith No. 930

Narrated Ibn Abbas

"I went out with the Prophet (Sallallahu Alaihi Wasallam), on the Day of Fitr or Adha and he did the prayer and then delivered the khutba. Then he went to the women and warned and reminded them and commanded them to give sadaqa."

Comments

This issue has been widely debated by the learned scholars. It is natural that children commit mischief of one sort or the other, and secondly since prayer is not obligatory upon them unless they attain the age of puberty. According to the above quoted hadith Ibn Abbas attended the Eid prayer with Rasulullah (Sallallahu Alaihi Wasallam) who, as per the learned scholars, was thirteen years of age at the time. From this, they infer that children can be brought to mosque once they attain their sensible age. As far as the younger children who may urinate in the mosque are concerned, a hadith says:

"Keep your children away from your mosques" (Ibn Maajah)

**Chapter 17 : The imam facing the people in the Eid
khutba.**

Abu Sa'id said, "The Prophet (Sallallahu Alaihi Wasallam),
stood facing the people."

Purpose of Tarjamatul Baab

Here Imam Bukhari mentions that an Imam should face towards his audience while delivering a sermon. A similar chapter has been discussed in 'the Book of Friday (prayers)'.

Hadith No. 931

Narrated al-Bara

"On the day of Adha, the Prophet (Sallallahu Alaihi Wasallam), went out to al-Baqi' and prayed two rak'ats. Then he faced us and said, 'The first of our practices on this day is to begin with the prayer and then we go back and sacrifice. Whoever does that has acted in accordance with our Sunna. If someone sacrifices before that, it is just something he has hastened forward for his family but in no way constitutes a sacrifice.' A man stood up and said, 'Messenger of Allah, I have already sacrificed, but I have a yearling she-goat which is better than a two year old goat.' He said, 'Sacrifice it but it will not be enough for anyone after you.'"

Chapter 18 : The sign indicating the place of prayer

Purpose of Tarjamatul Baab

Here the permissibility of using signs (flags, markings etc) to earmark the place specified for Eid prayer has been discussed by Imam Bukhari.

Hadith No. 932

Narrated Abd ar-Rahman ibn Abis

"I heard Ibn Abbas being asked, 'Did you attend the Eid with the Prophet (Sallallahu Alaihi Wasallam)?' He said, 'Yes, and if it had not been that I was young, I would not have attended. He reached the sign which was at the house of Kathir ibn as-Salt and did the prayer and then he gave the khutba. Then he went to the women with Bilal and admonished and reminded them and commanded them to give sadaqa. I saw them putting it with their hands into Bilal's garment. Then he and Bilal went to his house.'"

Comments

During the time of Rasulullah (Sallallahu Alaihi Wasallam), the Eid Musalla used to be an open space as quoted in a hadith mentioned in Ibn Maajah:

"The Musalla was an open space".
Ibn Hajr writes:

"It is clear from this hadith that they had placed some mark there for identification and that is what is meant by 'alam' here.

Chapter 19 : The imam preaching to the women on the day of the Eid.

Purpose of Tarjamatul Baab

Imam should make it a point to address the issues related to women as well in his speech. In case his voice does not reach them, he should then address them separately but the arrangement of a screen is a must.

Hadith No. 933

Narrated Ata

"I heard Jabir ibn 'Abdullah say, 'The Prophet (Sallallahu

Alaihi Wasallam), got up on the Day of Fitr and prayed. He did the prayer first and then gave the khutba. When he finished, he went to the women and reminded while leaning on Bilal's arm. Bilal had his garment outspread and the women were putting sadaqa in it."

Ibn Jurayj said, I asked 'Ata', 'The zakat for the day of al-Fitr?' He said, 'No, rather it was sadaqa which they gave at that time. One woman gave a silver ring and others also gave.' I said, 'Do you think that it is incumbent on imams today to go to the women and remind them when they have finished?' 'Ata' said, 'It is certainly incumbent on them and why indeed would they not do it?'"

Hadith No. 934

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Narrated Ibn Abbas

"I attended the Eid with the Messenger of Allah, Abu Bakr, Umar and 'Uthman, and they performed the prayer before the khutba. The khutba was delivered after the prayer. The Prophet (Sallallahu Alaihi Wasallam), left, and it is as if I could see him now, indicating with his hand that the people

should sit, and then he went forward through the rows until he came to the women and Bilal was with him. He said, 'O Prophet, when believing women come to you, swear fealty to you....' (60:12) and when he finished, he asked, 'Does that apply to you?' One among them - and she was the only woman to answer - said, 'Yes.' (Hasan did not know who she was.) He said, 'Then give sadaqa.' Bilal spread out his garment. Then he said, 'Come on, may my father and mother be your ransom!' They threw silver rings and seal rings into Bilal's garment."

Abdur-Razzaq said, "'Fatakh' are the large rings which were used in the time of the Jahiliyya."

Comments

According to Ibn Bataal, it was particular to Rasulullah (Sallallahu Alaihi Wasallam) only to address women from nearby place as he was like a kind father to the whole Ummah, both males and females. There is consensus among the learned scholars that it is not necessary for an Imam to address women separately.

In Eidhahul Bukhari it is mentioned that Rasulullah (Sallallahu Alaihi Wasallam) went to address women and recited the following verse of the Qur'an:

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُسْرِقْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعَصِينَكَ فِي مَعْرُوفٍ فَبَايِعُهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ ۖ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"O you who believe, when the believing women come to you, seeking bai'ah (a pledge of allegiance) with you that they will not ascribe any partner to Allah, and will not commit theft, and will not commit fornication, and will not kill their children, and will not come up with a false claim (about the parentage of a child) that they falsely attribute (to the sperm

of their husbands being dropped) between their hands and their feet (i.e. their private parts), and will not disobey you in what is recognized (in Shari'ah), then take them in your bai'ah, and pray Allah for their forgiveness. Surely Allah is Most-Forgiving, Very-Merciful.” (60:12)

By reciting this verse Rasulullah (Sallallahu Alaihi Wasallam) wanted to remind them that if they were steadfast on the pledge they had made to Rasulullah (Sallallahu Alaihi Wasallam) at the time of the victory of Makkah.

Rasulullah (Sallallahu Alaihi Wasallam) further told them:

“Indeed the majority of you will be fuel of the hellfire”.
 Asked for the reason by a woman, Rasulullah (Sallallahu Alaihi Wasallam) he replied:

“Because you often use the word ‘la’nat’ and show thanklessness to your husbands”.

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Chapter 20 : When a woman has no outer wrap for the Eid.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey the importance of veil for woman by impressing that if she is to attend Eid prayer but has no outer wrap to cover herself then she should borrow it from others.

Hadith No. 935

Narrated Hafsa bint Sirin

"We used to prevent our girls from going out on the day of the Eid. A woman came and stayed in the fortress of Banu Khalaf and I went to her. She related that her sister's husband had participated with the Prophet (Sallallahu Alaihi Wasallam), in twelve expeditions and that her sister was with him on six raids. She said, 'We used to look after the sick and treat the wounded.' She said, 'Messenger of Allah, is there anything wrong if one of us does not have an outer wrap and so does not come out (for the Eid)?' He said, 'Let her friend let her use one of her wraps. They should be present at the good and the supplication of the believers.'"

Hafsa said, "When Umm 'Atiyya came, I went to her and asked her, 'Did you hear anything about such-and-such?' She said, 'Yes, may my father (be the ransom). (Whenever she mentioned the Prophet (Sallallahu Alaihi Wasallam), she said, 'May my father (e the ransom).') He said, "Let the mature girls who stay in their private quarters (seclusion)" or he said, "mature girls and those who stay in their private quarters (Ayyub was uncertain which he said) come out. But

menstruating women should keep away from the place of prayer. They should be present at the good and supplication of the believers." I said to her, 'Menstruating women?' She said, 'Yes, are menstruating women not present at 'Arafat and present at such-and-such and present at such-and-such?'"

Comments

Ibn Baatal says:

"It stresses them to come out for Eid prayer even if they don't have their own outer garment, and it is more recommended for those who have it.

Imam Tahawi says:

"It is most likely that it was so in the early days of Islam when Muslims were a few and they wanted to show their increased number with women joining them in order to frighten their enemy.

Importance of veil for women

This hadith clearly illustrates the importance of veil for women. They are being told that even if they don't have any garment to wrap themselves they should borrow it from others, implying thereby that they are not supposed to come out without veil.

Chapter 21 : Menstruating women keeping away from the place of prayer.

Purpose of Tarjamatul Baab

The menstruating women asked to attend the musalla, should stay at a little distance separately as they cannot offer prayer in such a state.

Hadith No. 936

Narrated Umm Atiyya

"We were commanded to come out, and we came out - the menstruating women, the mature girls and those who stay in their private quarters Ibn Awn said, "The mature girls who stay in their private quarters (seclusion) The menstruating women should be present at the gathering and supplication of the Muslims, but should keep away from the place of prayer."

Comments

It is a well known fact that women are not permitted to offer prayer when in menstruation. Now, the question arises why should then they attend the musalla? There are mainly two reasons behind this as discussed in the previous chapter also, viz.,

1. The women can participate in the invocations and blessings of the congregation of the believers.
2. The glory of large congregation of believers can be displayed.

Chapter 22 : Sacrifice and slaughter on the Day of Sacrifice at the place of prayer.

Purpose of Tarjamatul Baab

Nahr means slaughtering a camel, and Zabah slaughtering any other (permitted) animals. Imam Bukhari has used both words here to include both categories.

Hadith No. 937

Narrated Ibn Umar

The Prophet (Sallallahu Alaihi Wasallam), used to sacrifice or slaughter at the place of prayer.

Comments

It is preferable for an Imam to slaughter his animal at the musalla because of the following benefits, viz.,

1. It is the sunnah of Rasulullah (Salallahu Alaihi Wasallam).
2. Others to follow him in the act.
3. People will get motivated to sacrifice animals.
4. People will know the sunnah of sacrificing animal.

It will be easy for poor people to get access to the meat of the slaughtered animals.

Chapter 23 : The words of the imam and the people during the Eid khutba. When the imam is asked about something while delivering the khutba.

Purpose of Tarjamatul Baab

It is not permissible to talk during the Friday sermon neither for Imam nor his audience. However, Imam Bukhari mentions the permissibility of asking a question to the Imam and reply by him during the Khutba if being about relevant religious issue.

Hadith No. 938

Narrated al-Bara' ibn 'Azib

"The Prophet (Sallallahu Alaihi Wasallam), addressed us on the Day of the Sacrifice after the prayer. He said, 'Whoever prays as we pray and sacrifices as we sacrifice has fulfilled the sacrifice. If anyone has sacrificed before the prayer, that is mutton.' Abu Burda ibn Niyar stood up and said, 'O Messenger of Allah, I sacrificed my sheep before the prayer, knowing that today was a day of eating and drinking, and I made haste and ate and fed my family and neighbours.' He said, "Your sheep is nothing but mutton." Abu Burda said, "Messenger of Allah, I have a young she-goat which is better than two sheep. Will that be enough for me?" He said said, Yes, but it will not be enough for anyone after you."

Hadith No. 939

Narrated Anas ibn Maalik

"The Messenger of Allah (Sallallahu Alaihi Wasallam), did the prayer on the Day of Sacrifice and then gave a khutba and commanded that whoever had sacrificed before the prayer should repeat his sacrifice. A man of the Ansar stood up and said, 'Messenger of Allah, I have some neighbours - and he said of them either that they were very needy or poor - so I sacrificed before the prayer. But I have a young she-goat whose flesh is dearer to me than that of two sheep.' So he allowed him to do it."

Hadith No. 940

Narrated Jundab

"The Prophet (Sallallahu Alaihi Wasallam), did the prayer on the Day of Sacrifice and then gave the khutba and sacrificed. He said, 'Any one who has sacrificed before praying should sacrifice another in its place and any one who has not yet sacrificed should do so in the name of Allah.'"

Comments

These ahaadith mention that an Imam can be asked a

question which he can answer during the Eid sermon.

The status of sacrificing an animal on Eid-ul-Adha

Imam Abu Hanifia, Muhammad, Zufr, Maalik, Auzaa'ee and Laith etc., consider it obligatory (waajib) in view of the following hadith quoted in Ibn Maajah on the authority of Abu Hurayra (RA):

“One who can afford but does not sacrifice an animal, should not come near our musalla (Eid prayer place)”.

It is Sunnah as per Shafa'ee, Ahmad and majority of scholars. They argue with the hadith quoted by Muslim on the authority of Umm Salma:

“One who witnesses the crescent of Dhul Hijjah and intends to sacrifice an animal, he should refrain from cutting/trimming his hair and nails (after that day till 10th)”.
(Muslim)

Chapter 24 : Someone using a different route to return on the day of the Eid.

Purpose of Tarjamatul Baab

It is a recommended act to use a different route (other than the one used to reach the musalla) on returning from the musalla.

Hadith No. 941

Narrated Jabir

"On the day of the Eid, the Prophet (Sallallahu Alaihi Wasallam), would return by a different route."

Comments

It was the practice of Rasulullah (Salallahu Alaihi Wasallam) to approach the musalla from one route and return from the other. The learned scholars have mentioned around twenty benefits of the same, some of which are:

1. To make both the routes stand as witness.
2. To demonstrate the insignia of Islam.
3. To show down the enemies of Islam.
4. To offer charity to more people.
5. To teach religious issues to more and more people if asked for.
6. To say salaam to more people and receive the greetings as well.
7. To reduce the crowd congestion on the streets.
8. To earn more rewards for more steps taken.

Chapter 25 : When someone misses the Eid, he should pray two rak'ats. It is the same for women and those who remain at home or in their villages

This is based on the statement of the Prophet (Sallallahu Alaihi Wasallam), "This is our *Eid*, people of Islam."

[When he had missed the prayer,] Anas ibn Maalik ordered his client, Ibn Abi 'Utba at az-Zawiya to gather together his family and sons. He did the prayer and takbir in the same way as the people of the city. 'Ikrima said, "Country people should gather to pray two *rak'ats* on the *Eid* as the Imam does." 'Ata' said, "If someone misses the prayer, he should pray two *rak'ats*."

Purpose of Tarjamatul Baab

Here Imam Bukhari conveys that if anyone misses the Eid prayer he should offer two rak'ats, which are, same for women, children and those living in villages. He has not mentioned whether these two raka'ts are to be offered with additional takbirs or not. Also their status in nature, i.e., supererogatory, obligatory etc., is not mentioned as well.

Hadith No. 942

Narrated Aisha

"Abu Bakr came in when there were two slavegirls with me playing musical instruments while the Prophet (Sallallahu Alaihi Wasallam), was wrapped in his garment. Abu Bakr scolded them and the Prophet unwrapped himself and said, 'Let them be, Abu Bakr. It is the Eid and these are the days of Mina.' Aisha said, "I was with the Prophet (Sallallahu Alaihi Wasallam), when he shielded me while I was watching the Abyssinians playing in the mosque. Umar rebuked them and the Prophet (Sallallahu Alaihi Wasallam), said, 'Let them be.*

You are safe, Banu Arfida!'meaning under protection."

Hadith No. 943

Narrated Aisha

"I was with the Prophet (Sallallahu Alaihi Wasallam), when he shielded me while I was watching the Abyssinians playing in the mosque. Umar rebuked them and the Prophet (Sallallahu Alaihi Wasallam), said, 'Let them be. You are safe, Banu Arfida!'meaning under protection."

Comments

Allama Ayni writes:

"There is actually no Qadah (liquidation) of missed Eid prayers - the opinion held by Maalik and his associates, and of al-Muzni. The hanafite also concur with this."

If people miss it along with the Imam, they should then offer it in congregation next day.

And Shaaf'ae said:

"One who misses Eid prayer, should offer it alone in the same way as offered behind an Imam".

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Chapter 26 : Praying before and after the Eid.

Ibn Abbas said that it is disliked to pray before the Eid.

Purpose of Tarjamatul Baab

Supporting his view with the statement of Sayyiduna Ibn Abbas, Imam Bukhari wants to stress that there is no prayer before or after the Eid prayer.

Hadith No. 944

Narrated Ibn Abbas

The Prophet (Sallallahu Alaihi Wasallam), went out on the day of Fitr and prayed two rak'ats and did not pray before or after it. Bilal was with him.

Comments

There is consensus among the jurists that there is no supererogatory prayer before the Eid prayer i.e., after the fajr and the Eid prayer. Similarly, there no supererogatory prayer in the musalla after the Eid prayer, however if offered at home there is no problem. Ibn Maajah has quoted on the authority of Abu Sa'eed Al-Khudri (RA):

“Rasulullah (Salallahu Alaihi Wasallam) didn't offer any prayer before the Eid prayer, however, after reaching home he would offer two rak'ats”.

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The Book of Witr Prayer

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The Book of Witr

Chapter 1 : What has come about the Witr.

The issues related to the witr prayer, though left open by Imam Bukhari, have been extensively debated by the learned scholars. The various issues related to it include:

1. It being a separate entity or a part of tahjjud prayer?
2. Total number of rak'ats to be offered.
3. If three, are those to be offered with one salaam or two.

According to the learned scholars, since Imam Bukhari has established the chapters of witr and night prayer (tahajjud) prayers separately, it indicates that these are separate entities as far as he is concerned.

By quoting Qasim bin Muhammad's statement – "ever since I opened my eyes I have seen people offering three rak'aks in witr", it seems that he concurs with the view

of those who consider witr prayer to consist three rakat's.

By quoting Ibn Umar's practice of offering three rak'ats with two salams, Imam Bukhari has shown his inclination towards this view.

Hadith No. 945

Narrated Ibn Umar

A man asked the Messenger of Allah (Sallallahu Alaihi Wasallam), about the night prayer and the Messenger of Allah (Sallallahu Alaihi Wasallam), said, "Night prayers are done in two rak'at units, and when you are afraid that the dawn is approaching, then pray one rak'at as witr to make what you have prayed odd."

Hadith No. 946

Narrated Naaf'e

Ibn Umar used to say a taslim between the two rak'ats and the single rak'at of the Witr so that he could give some instruction about something he needed.

Hadith No. 947

Narrated Ibn Abbas

That he spent the night in the house of Maymuna, his aunt. He said, "I lay down crossways on the bed, and the Messenger of Allah and his wife lay down lengthways on it. He slept until halfway through the night or close to it when he awoke and wiped away the sleep from his face. Then, after reciting ten verses from Ali 'Imran, the Messenger of Allah (Sallallahu Alaihi Wasallam), got up and went over to a water-skin which was hanging up and did wudu', doing it thoroughly. Then he stood up to pray and I did the same, going to stand at his side. He put his right hand on my head and tweaked my ear. Then he prayed two rak'ats, then two rak'ats, then two rak'ats, then two rak'ats, then two rak'ats, and then the witr. Then he lay down until the mu'adhdhin came to him. He got up and prayed two rak'ats and then went out and prayed Subh."

Hadith No. 948

Narrated Abdullah ibn Umar

The Prophet (Sallallahu Alaihi Wasallam), said, "The night prayers are done in two rak'at units. When you want to finish, then pray one rak'at as witr."

Al-Qasim said, "Since we reached puberty, we have seen some people doing the witr with three consecutive rak'ats. Everything is possible. I hope that there is no harm in it."

Hadith No. 949

Narrated A'isha

"The Messenger of Allah used to pray eleven rak'ats. Such was his prayer - meaning during the night. And he would stay in sajda in them for as long as it takes someone to recite fifty ayats, before lifting his head. He used to do two rak'ats before the fajr prayer and then lie down on his right side until the mu'adhdhin came for the prayer."

Comments

In the first hadith Ibn Umar mentions that in reply to a person asking about the night prayers, Rasulullah (Salallahu Alaihi Wasallam) told him that it is done in two rak'at units and if one fears that it is about to dawn then he

should add one rak'at more to make it odd number or witr.

The number of witr raka'ts

Abu Dawood and Nasa'ee quote on the authority of Abu Ayub:

“Witr is the truth; so one may do the witr with five rakat's, three or only one.

Ibn Hajr says that Muhammed bin Wasr has quoted from Yazid bin Saib that one night Uthman recited the whole Qur'an in one rak'at and did not offer more than that. But, according to the majority of scholars, witr is to be done with three rak'ats.

Hakim quotes Sayyida Aisha:

“He (Salallahu Alaihi Wasallam) used to do witr with three rak'ats and avoided to sit except in the last rak'at”.

Nasa'ee quotes from Ubai Bin Ka'b:

“He (Salallahu Alaihi Wasallam) used to offer witr by reciting sura al-Alaa (in the first rak'at), sura Kaafirun (in second,) sura Ikhlas (in third,) and wouldn't say salaam but at the end”.

Bukhari quotes Qasim bin Muhammad:

“From the time we attained senses we have seen people doing witr with three rak'ats.

Nasaa'ee quotes on the authority of Ibn Umar:

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Rasulullah (Salallahu Alaihi Wasallam) said "Magrib prayer is the witr of the day, so offer witr of the night".

Musanaf Ibn Abi Sheba quotes Hasan Al-Basri saying:

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"Muslims are in consensus on the issue that the witr prayer is three rak'ats and that there is no salaam but at the end."

Tahawi quotes from Anas

"Witr are three Rakats".

Further quoting from al-Mansoor ibn Mukhrama, he writes:

"We buried Abu Bakr during the night, and (after finishing) Umar said that he had not offered witr; so, he stood up and we arranged behind him and he offered three rak'ats without saying salaam but at the end."

The issue of one rak'at witr

Citing the above quoted hadith narrated by Ibn Umar as the basis of his argument Imam Shaafi'ae considers it permissible to make the night prayer, offered in two rak'at units, and witr by adding one in the end. He further strengthens it with the hadith of Aisha which says:

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"During the night Rasulullah (Salallahu Alaihi Wasallam) would offer ten rak'ats and make it witr by adding one more."
Nawawi said:

"It is our view as well as that of majority".

Imam Abu Haniefah says:

*"It is not correct to offer only one rak'at as witr (separately);
as only one rak'at is no prayer at all".*

To prove this point the following hadith is put forwards:

"The salaam legitimizes (to do what is prohibited when being offered)"

Therefore, once the salaam is executed how one can join another rak'at. Further, another hadith, narrated by Sayyida Aisha, is also presented, which says:

"Rasulullah (Salallahu Alaihi Wasallam) used to offer three rak'ats of witr and say salaam only in the end."

Witr with one or two salaams

The hanafites are in favour of offering three raka'ts with a salaam in the last. They argue with the narration quoted from Sayyida Aisah; the practice of Sayyiduna Umar quoted by al-Masoor and also Hasan al-Basri. According to the first hadith narrated by Ibn Umar, Rasulullah (Salallahu Alaihi Wasallam) used to offer tahajjud in two rak'at units and do witr by adding one rak'at in the last. As per the hanafite say, it means that in the last two raka'ts one will not say salaam but get up after tashahud for the third rak'at add Qunut to it and say salaam in the end. The Shaafiee citing the same hadith hold that the last rak'at is to be offered separately in the end.

Timing of witr

The timing of witr lasts from isha prayer time until

dawn. Abu Dawood and Nasaa'ee quote on the authority of Ibn Umar:

“One offering the night prayer should make witr his last prayer as Rasulullah (Salallahu Alaihi Wasallam) used to order like that. Once it dawns the time of night prayer and witr is over.

Chapter 2 : The time of the witr prayer.

Abu Hurayra said, "The Prophet told me to pray the witr before going to sleep."

Purpose of Tarjamatul Baab

Here Imam Bukhari discusses the timing of witr prayer. By quoting Abu Hurayra's statement that Rasulullah (Salallahu Alaihi Wasallam) advised him to offer witr before going to sleep, he conveys that it is better to offer witr before sleeping if one is unsure of getting up for Tahajjud, otherwise it is preferable to offer it at that time.

Hadith No. 950

Narrated Anas ibn Sirin

“I asked Ibn Umar, 'What do you think about the two rak'ats
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before the morning prayer? Should the recitation in them be long?' He said, 'The Prophet (Sallallahu Alaihi Wasallam), used to pray the night prayers in two rak'at units and then do the witr with one rak'at. He would pray two rak'ats before the morning prayer with the adhan still echoing in his ears.'"
Hammad said that this means "he did it quickly".

Hadith No. 951

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), would pray while I was lying across his bed asleep. When the time came for him to do the witr, he would wake me up and I would do the witr as well."

Comments

Ibn Hajr writes:

"The conclusion of what he (Imam Bukhari) has mentioned is that the time for witr lasts throughout the whole night."

There is consensus that the witr prayer is to be offered after the isha prayer. Muslim quotes from Jabir bin Abdullah:

"One among you having resolve to get up in the last part of the night should offer witr in the last as the late night prayer is witnessed (by Angels)".

Ibn Hajr further writes:

"One who fears to get up in the last part of the night should

offer witr in its first part”.

Narrating Sayyida Aisah through Masrooq, Muslim quotes:

“Rasulullah (Salallahu Alaihi Wasallam) used to offer witr every nights but defer it till dawn.”

The sahabaa offering witr in the first part of the night included Abu Bakr, Uthmaan and Abu Hurayra; and those who used to do it in the last part included Umar Ibn al-Khattab, Ali Ibn Abi Taalib, Ibn Masood, Abu Dhardha, Ibn Abbas etc.

Chapter 3 : Making the last prayer the witr.

Purpose of Tarjamatul Baab

In this chapter Imam Bukhari has conveyed the importance of witr being more than tahajjud by citing that Rasulullah (Salallahu Alaihi Wasallam) would awake Sayyida Aisha for it and not for tahajjud.

Hadith No. 952

Narrated Aisha

“The Prophet (Sallallahu Alaihi Wasallam), would pray while I was lying across his bed asleep. When the time came for him to do the witr, he would wake me up and I would do the witr as well.”

Comments

In Qur'an Allah directs Rasulullah (Salallahu Alaihi Wasallam) as:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ

"Bid your family to perform the prayer (salaah) (20:132)

Here in the above hadith, according to Sayyida Aisha, Rasulullah (Salallahu Alaihi Wasallam) used to offer tahajjud without disturbing her and she would continue to sleep lying across the bed. After finishing tahajjud and preparing for witr he would awake Aisha for the same.

Is witr obligatory or sunnah

Citing the above hadith in their argument the hanafite consider witr as obligatory (wajib). Further also, according to them, the tahajjud and witr are two different prayers. However, as per Ibn Hajr and many other scholars it is sunnah (*sunnah mu'kadah - the sunnah highly stressed upon*). Ahmed has quoted on the authority of Abu Hurayra "One who does not offer witr is not from us."

Ahmad quotes another hadith from Umar Ibn Shoa'b:

"Indeed Allah has given you an Additional prayer, so safeguard it and that is witr."

On the authority of Abu Sa'eed al Khudri, Haakim quotes in his Mustadrak:

"Rasulullah (Salallahu Alaihi Wasallam) said, "One who sleeps without offering witr or forgets it, he should offer it in the morning and when he remembers it."

All these hadiths point towards the obligatory nature of witr.

Chapter 4 : Making the last prayer the witr.

Purpose of Tarjamatul Baab

The timing of the witr prayer starts after the isha till the fajr prayer. It is preferable to offer witr prayer after tahajjud or night prayer for those who are sure to wake up for it.

Hadith No. 953

Narrated Abdullah [ibn Umar]

The Prophet (Sallallahu Alaihi Wasallam), said, "Make the last of your prayers at night the witr."

Comments

Ibn Bataal says:

"The earlier scholars differed in the obligatory nature of the witr prayer, however, it is quoted from Ali Ibn Talib and Ubaidah bin Samat and others that it is sunnah".

"According to a group, witr is obligatory on those believing in the Quran and not on others as Rasulullah (Salallahu Alaihi Wasallam) said, "O people of the Quran's offer witr", - quoted by Ibn Masood and Hudhayfa; and this is what Nakha'ee has stated.

“Another group claims, “It is obligatory and there is no scope to abandon it”, as quoted from Abu Yousuf al-Ansari. Abu Haniefa has issued the same statement and Rasulullah (Salallahu Alaihi Wasallam) has ordered to offer witr”.

As already stated, it is preferable to offer witr after tahajjud if one is sure to get up that time, otherwise, before sleeping. So, according to the learned scholars, the decree to offer it after tahajjud is Istihbaabi (preferable) and not Wa-jooobi (obligatory) in nature.

The issue of offering witr before sleep and then tahajjud in the last part of the night

Ibn Bataal quotes that in such a situation the practice of Ibn Umar was to offer one rak'at after getting up from sleep in order to make the witr offered before the sleep even in number. He would then offer tahajjud in two rak'at units and then make it witr by adding one rak'at in the end. A large number of scholars like Makhool, Nakha'ee, Maalik, Imam Shaafi'ae, Ahmad and many others do not agree with this view. The hanafite also disagreeing by quoting following hadith, rated Hasan by Tirmidhi, against it:

“Two witr cannot be offered in a single night.”

They also say that there is no one rak'at prayer. They also argue with the verse of the Quran which say

لَا تُبْطِلُوا أَعْمَالَكُمْ

“Do not nullify your deeds” (47:33)

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Chapter 5 : Performing the witr on an animal.

Purpose of Tarjamatul Baab

It is permissible to offer an obligatory prayer on an animal back irrespective of the direction it is facing; but it is impermissible in case of a compulsory (fardh) prayer without some genuine excuse. By establishing this chapter Imam Bukhari wants to differentiate between a compulsory (fardh) and witr prayer which is an obligatory (waajib) one.

Hadith No. 954

Narrated Sa'id ibn Yasar

"I was travelling on the way to Makkah with 'Abdullah ibn Umar. 'Sa'id continued, "When I feared that morning was coming, I dismounted, did the witr and then caught up with him. 'Abdullah ibn Umar said, 'Where were you?' I said, 'I feared that morning was coming and so I did the witr.' 'Abdullah said, 'Do you not have a good enough example in the Messenger of Allah (Sallallahu Alaihi Wasallam)?' I said, 'Yes, by Allah!' He said, 'The Messenger of Allah (Sallallahu Alaihi Wasallam), used to do the witr on his camel.'"

Comments

Ibn Bataal has quoted that Rasulullah (Salallahu Alaihi Wasallam) while coming from Madina to Makah offered witr prayer on an animal back irrespective of the direction it faced and that the following Qur'anic verse was re-

vealed during this journey:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيُّمَا تَوَلَّوْا فَوَجَّهَ اللَّهُ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

To Allah belongs the East and the West. So, whichever way you turn, there is the Face of Allah. Indeed, Allah is All-Embracing, All-Knowing. (2:115)

Further, on the authority of Younus, Ibn Bataal quotes:

“Rasulullah (Salallahu Alaihi Wasallam) used to offer prayer on a riding animal irrespective the side it faced; and also offered witr on it, except of course, the compulsory (fardh) prayer.”

According to Tabari, this hadith contradicts the hanafite view that witr is an obligatory prayer as from the hadith the impermissibility of offering an obligatory prayer on an animal back is explicit. However, the hanafite support their argument with the statement of Mujahid, who, while staying with Ibn Umar, had seen him offering night prayer while riding an animal but mount down from it to offer witr on the ground (Ibn Bataal).

Chapter 6 : The witr while travelling.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to impress that the witr prayer is so important that it cannot be abandoned even during travelling. He further wants to refute those who say that the offering of witr prayer is not essential during travelling.

Hadith No. 955

Narrated Ibn Umar

"While travelling, the Prophet (Sallallahu Alaihi Wasallam), used to pray the night prayers, but not the obligatory prayers, by gesture on his camel whichever way it was facing. He also used to do the witr on his camel."

Comments

Ibn Bataal writes:

"Witr is sunnah (mu'kada) both while at home and in journey; journey does not render it cancelled when being sunnah (mu'kada)."

And Ibn Umar said:

"Witr is sunnah (even) in journey, and this refutes the statement of Dhahaak according to whom witr is not necessary for a traveler".

Chapter 7: The Qunut before and after ruku.

Here Qunut means the *Dua-i-Qunut* which is generally recited in the last rak'at of witr prayer, and on certain occasions in fajr and magrib compulsory prayers. There is consensus on its recitation in former (i.e., witr) but controversy in the latter. Another debatable issue is whether it is to be recited before or after the ruku and here Imam Bukhari

has mentioned both.

Hadith No. 956

Narrated Muhammad (ibn Sirin)

"Anas was asked, 'Did the Prophet (Sallallahu Alaihi Wasallam), do the qunut in Subh?' He said, 'Yes.' He was asked, 'Did he do the qunut before ruku?' He said, 'For a time he did qunut after ruku.'"

Hadith No. 957

Narrated Aasim

"I asked Anas ibn Maalik about the qunut and he said, 'The qunut definitely used to be done.' I said, 'Before or after ruku?' He said, 'Before it.'" He said, "Someone told me that you said it was done after ruku. He said, 'He lied. The Messenger of Allah (Sallallahu Alaihi Wasallam), only did the qunut after ruku for a month. I think that he sent out a group of people called "the reciters" numbering about seventy men*

to a group of idolaters numbering less than them who had a treaty with the Messenger of Allah (Sallallahu Alaihi Wasallam). [They attacked and killed the reciters and] the Messenger of Allah (Sallallahu Alaihi Wasallam), did the qunut for a month to make supplication against them."
*[*He made a mistake, as Ölying' used in the Hijazi dialect.]*

Hadith No. 958

Narrated Anas

"The Prophet (Sallallahu Alaihi Wasallam), did the qunut for a month making supplication against the tribes of Ri'l and Dhakwan."

Hadith No. 959

Narrated Anas

"The qunut was done in the prayers of maghrib and fajr."

Comments

Qunut is of two types, the common one is called *dua-i-qunut* recited in the last rak'at of a witr prayer, and the second type is called the *qunut-i-naazila* recited on certain occasions. The *qunut-i-naazila* was invoked by Rasulullah (Sallallahu Alaihi Wasallam) for one complete month against the people who brutally killed seventy huffaaz (memorisers of the Qur'an).

On being asked by Aasim whether the qunut was re-

cited before or after the ruku, Anas bin Maalik replied, 'before it'. Aasim enquired that someone quoted you to have said 'after it'. Sayyiduna Anas said, "he lied", and that the qunut which was done after the ruku was the qunut-i-naazila which Rasulullah (Salallahu Alaihi Wasallam) invoked for one month against the people who martyred seventy hufaaz by deception.

From this the learned scholars have derived that the qunut of witr is before the ruku and the *qunut-i-naazila* is after the Ruku, the view which accommodates both types of narrations.

Ibn Bataal quotes Ibn al-Munzar:

"The ulema differed about the qunut, thus a group said that it is before the ruku - quoted from Umar, Ali, Ibn Masood, Abu Musaa Al-Benas, Anas and Ibn Abbas.

And a group said:

"Another group said, "It is after the ruku, - quoted from Abu Bakr, Umar, Uthman and Ali".

And a group said,

"There is no qunut in a compulsory prayer,- quoted from Umar, Ibn Masood Ibn Umar etc.

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Excellence of Seeking Knowledge

Abi Darda (RA) narrates that Rasulullah (Sallallahu Alaihi Wasalam) said:

"He who treads a path in search of knowledge, Allaah will direct him to tread a path from the paths of Paradise...The Angels lower their wings for the student of knowledge in approval of what he does. All in the heavens and earth and the fish in the depth of the water seek forgiveness for the scholar, and the superiority of the scholar over the worshipper is like the superiority of the full moon at night over the rest of the stars. Verily, the scholars are the heirs to the Prophets, verily the Prophets did not bequeath deenars or dirhams. All they left behind was knowledge, so whoever takes it, has indeed acquired a huge fortune."

[Al-Musnad, 5/196., Also related by Abu Daawood, 3/317; at-Tirmidhi, 5/49; Ibn Maajah, 1/81; Ad-Daarimee, 1/98 and Ibn Hibbaan, 1/152 (al-Ihsaan). It was declared saheeh by Imaam al-Albaanee in his Saheeh al-Jaami' 5/302.]

The Book of Rain

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The Book of Rain

Chapter 1 : The Rain Prayer and the Prophet (Sallallahu Alaihi Wasallam), going out for the Rain Prayer

Purpose of Tarjamatul Baab

Finishing the Book of Eid and Witr prayer, Imam Bukhari now resumes the Book of Rain. As already mentioned Eid prayers are offered as thanks giving and Istisqa (edema) and Kusoof (eclipse) prayers are offered during the adverse times.

Hadith No. 960

Narrated Abbad ibn Tamim from his uncle

"The Prophet (Sallallahu Alaihi Wasallam), went out to ask for rain and turned his cloak inside out."

Comments

Istisqa literally means to ask for water and in the Shariah it means to invoke Allah with utmost humility for rain in scarce conditions. For this prayer people are supposed to come outside their locality and offer prayers with extreme humility. In the hadith quoted above it is mentioned that Rasulullah (Sallallahu Alaihi Wasallam) came out of the locality and prayed for the rain donning his cloak reversed (i.e., inside out).

Is the prayer of Istisqaa necessary?

Considering the Istisqa basically an invocation and not an essential duty Imam Abu Haniefa cites the above quoted hadith in his support wherein there is no mention of any prayer.

On the other hand jurists like Imam Maalik, Imam Shaafa'ee, Imam Ahmad, Imam Muhammad and Imam Abu Yusuf hold that two rak'ats prayer before the invocation is sunnah. It seems that Imam Bukhari considers both the views correct as becomes clear by the succeeding chapter.

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Chapter 2 : The supplication of the Prophet, "Give them years of drought like the drought years of Yusuf!"**Purpose of Tarjamatul Baab**

As already mentioned that Istisqaa is usually offered to invoke Allah for rain during a drought, but sometimes it can also be offered for imposition of drought conditions on the enemies of the believers. At times, Allah imposes such

hardships on people in order to soften their hearts and bring them into the fold of righteous people for their own betterment.

Hadith No. 961

Narrated Abu Hurayra

The Prophet (Sallallahu Alaihi Wasallam), raised his head from the last rak'at, he would say, "O Allah, rescue 'Ayyash ibn Abi Rabi'a! O Allah, rescue Salama ibn Hisham! O Allah, rescue al-Walid ibn al-Walid! O Allah, rescue all oppressed believers! O Allah, be hard on Mudar! O Allah, give them years of drought like the drought years of Yusuf!" And the Prophet, may Allah bless him and grant him peace, added, "May Allah forgive (ghafara) Ghifar and keep (salama) Aslam safe."

Ibn Abi'z-Zinad said about his father, "All of this was in the Subh prayer."

Hadith No. 962

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Narrated Masruq

"We were with 'Abdullah and he said, 'When the Prophet (Sallallahu Alaihi Wasallam), saw people turning their backs on Islam, he said, "O Allah, seven years like the years of Yusuf!" They then suffered a drought which destroyed everything so that they were eating skins, carrion and rotting carcasses. If any of them looked up into the sky they would see smoke because of their hunger. Abu Sufyan went to him and said, "Muhammad! You command people to obey Allah and maintain ties of kinship. Your people are dying, so pray to Allah for them." Then Allah Almighty said, "So be on the watch for a day when heaven brings forth a distinctive smoke which enshrouds mankind ...to... you revert! On the day We launch the Great Assault." (44:10-16)' The 'assault' refers to the battle of Badr. And the 'smoke', the assault, al-lizam [i.e. killing] and the verse about the Greeks have all taken place."

Comments

The first hadith is about qunut-i-nazila when, for the rescue of Ayyash bin Abi Rabi'a, Salama bin Hishaam, Walid bin Walid and all oppressed believers, Rasulullah (Salallahu Alaihi Wasallam) invoked Allah while praying fajr. He also invoked against Mudur tribe in the form of drought like the one people had gone through during Sayyiduna Yusuf's (AS) era. He also prayed in favour of the tribe Ghifar.

The second hadith shows the acceptance of Rasulullah's (Salallahu Alaihi Wasallam) invocation, when the Mak-

kan infidels - the Quraish, faced severe drought. It was then when after embracing Islam Thamama bin Aathal stopped the supply of food stuffs to the Makkans which led to their starvation. The Makkans, due to starvation, started consuming hides, carcasses, filth etc. When it became intolerable to them, Abu Sufiyyan - the Quraish leader, came to Rasulullah (Salallahu Alaihi Wasallam) and pleaded before him to take into consideration the suffering of people and invoke Allah for rains. Taking pity, Rasulullah (Salallahu Alaihi Wasallam) recited the following verse of sura Dukhan:

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ۚ يُغَشَّى النَّاسَ ۖ هَذَا عَذَابٌ أَلِيمٌ ۝ رَبَّنَا
اَكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ۝

So, wait for a day when the sky will come up with a visible smoke that will envelop people. This is a painful punishment. (Then they will say,) "O our Lord, remove from us the punishment; we will truly believe." (44:10,11,12)

It is said that the Makkan infidels, because of extreme hunger, felt as if the sky had come up with a visible smoke. It has also been narrated that close to the Day of Judgment the sky will look like smoke i.e., it will revert back to its earlier form. According to some commentators these verses also refer to the day of Badr when finally the infidels were punished for the reason that they had restarted their mischief after being rescued from the drought situation by the blessed invocations made by Rasulullah (Salallahu Alaihi Wasallam).

Chapter 3 : People asking the imam to pray for rain when there is a drought.

Purpose of Tarjamatul Baab

In Istisqa, as mentioned earlier, the believers assemble and invoke Allah for rains with utmost humility. Here, by

mentioning that people should ask their imam to pray for rain, Imam Bukhari wants to convey that this prayer has to be offered in congregation and not individually. The Imam will select the time and venue where people are to assemble preferable in large number. Baihaqi has quoted that a Bedouin requested Rasulullah (Salallahu Alaihi Wasallam) to invoke Allah for rains after complaining about the dying camels and sleepless children due to extreme hunger. Rasulullah (Salallahu Alaihi Wasallam) pulled up his blanket, ascended to the pulpit and invoked, and it started raining heavily before he had finished. On this occasion he uttered following poetic verse:

"Had Abu Talib been alive his eyes would have definitely felt coolness; who would sing for us his poetry".

At this instance, Sayyiduna Ali sang some poetic verse from a poem of Abu Talib.

Clouds get hope of getting water logged on seeing his bright face.

He is the refuge of orphans and the protector of women's chastity.

*Faultless, he is asked, by his noble face, to pray for rain,
A support for the orphans, a defence for the widows."*

Hadith No. 963

Narrated the father of Abdullah ibn Dinar

*"I heard Ibn Umar reciting the poem of Abu Talib:
Faultless, he is asked, by his noble face, to pray for rain,
A support for the orphans, a defence for the widows."*

Hadith No. 964

Narrated Saalim said that his father (Ibn Umar)

*"Sometimes I remembered the words of the poet while looking at the face of the Prophet (Sallallahu Alaihi Wasallam), when he was praying for rain. He did not get down until the rain was flowing in every gutter:
Faultless, he is asked, by his noble face, to pray for rain,
A support for the orphans, a defence for the widows.
Those were the words of Abu Talib."*

Hadith No. 965

Narrated Anas

"If there was a drought, Umar ibn al-Khattab would ask al-Abbas ibn 'Abdu'l-Muttalib to do the rain prayer. He would say, 'O Allah, we seek intercession with You by Your Prophet and we ask You for rain. We seek intercession with You by the uncle of our Prophet, so give us rain!'" He added, "And

they were given rain."

Comments

According to Allama Ayni, Abu Talib had written a long poem of about a hundred poetic verses wherein he mentions the enmity Quraish harboured against Rasulullah (Salallahu Alaihi Wasallam). He also praises his morals, lineage, leadership and his (Abu Talib's) vow to support him.

Once Rasulullah (Salallahu Alaihi Wasallam) invoked for rain from the pulpit and it started raining immediately. Witnessing this scene, Ibn Umar recollected the poetry of Abu Talib wherein he had said:

Clouds get hope of getting water logged on seeing his bright face.

He is the refuge of orphans and the protector women's chastity.

*Faultless, he is asked, by his noble face, to pray for rain,
A support for the orphans, a defence for the widows."*

As per Allama Ayni, probably Abu Taalib in these verses refers to the Istisqa which took place during the time of Abdul Muttalib. It was a time when people could witness miracles taking place around Rasulullah (Salallahu Alaihi Wasallam) when he was still a child. Moreover, Abu Taalib was sure about his prophethood regarding which the priest – Buhaira, had informed him.

The third hadith refers to the drought which took place in 18th Hijra - the year named al-Ramdh, during the Caliphate of Sayyiduna Umar. Quoting a hadith with authentic chain, Musanaf Ibn Abi Shaiba narrates that once the believers faced severe drought during the Caliphate of Sayyiduna Umar. A person – mentioned as Bilaal bin Haith Muzni by

Ibn Hajr, attended to the blessed grave of Rasulullah (Salallahu Alaihi Wasallam) requesting him to invoke to Allah for rain as his Ummah was dying. Later in a dream he was directed to go to Sayyiduna Umar. In the hadith, Sayyiduna Anas bin Maalik mentions that Sayyiduna Umar took Sayyiduna ibn Abbas along with, ascended to the pulpit, delivered the sermon in which he invoked, "Oh Allah we used to intercede to you through our beloved Prophet, and now today, we intercede to you through his uncle Sayyiduna Abbas, who was as good as his father. Then Sayyiduna Abbas invoked Allah saying, "O Allah, we believe and admit that are facing these hardships because of the sins of the people and repentance is the only way to overcome them. People have put me forward to intercede in Your majestic court for the fact that I have special relationship with Your Prophet, so, O Allah, we all raise our hands for forgiveness and bend our foreheads in repentance, please send rains for us". It has been reported that immediately after this the sky turned overcast and the earth got irrigated with rains.

Chapter 4 : Turning the cloak inside out during the Rain Prayer.

Purpose of Tarjamatul Baab

Here, as per the learned scholars, Imam Bukhari wants to emphasize on the fact that the turning of cloak inside out during Istisqaa is preferable.

Hadith No. 966

Narrated Abdullah ibn Zayd

The Prophet (Sallallahu Alaihi Wasallam), prayed for rain and turned his cloak inside out.

Hadith No. 967

Narrated Abdullah ibn Zayd

"The Prophet (Sallallahu Alaihi Wasallam), went out to the place of prayer and prayed for rain. He faced the qibla and turned his cloak inside out and prayed two rak'ats."

Ibn 'Uyayna used to say, "He was the one who dreamt of adhan," but it is weak because this 'Abdullah ibn Zayd is 'Abdullah ibn Zayd ibn 'Asim al-Mazini from the Mazin of the Ansar."

Comments

Deriving the following lessons from these hadiths, Allama Ayni writes:

1. It is Sunnah to offer Istisqaa in an open space as it demonstrates more humility and facilitates easy assembling of people.
2. It also shows that Istisqaa is to be offered while facing the Qibla and turning the cloak inside out is also Sunnah. The learned scholars give two reasons behind turning the cloak inside out viz., (a) it reminds people to change their behavior by shunning the practices displeasing Allah (b) the bondsman, by doing so, invoke Allah to change the state of

drought.

3. It shows that Rasulullah (Salallahu Alaihi Wasallam) first delivered the sermon and then offered two rak'at prayer.

It also shows that Istisqaa prayer is to be offered around the same time as that of an Eid prayer.

Allama Ayni quotes from Imam Abu Haniefa:

In fact, Istisqaa is invocation and prayer for forgiveness; as Allah says, "Pray to your Lord for your forgiveness,- Indeed He is Very-Forgiving, and He will cause the heavens to rain upon you in abundance".

Chapter 5 : The Lord's revenge against His creation with drought for violating Allah's commands.

Purpose of Tarjamatul Baab

In this chapter Imam Bukhari wants to convey that the natural calamities like drought etc are the result of the disobedience by the bondsman of their lord which begets the wrath of Allah. In hadiths different calamities have been attributed to different sins which people commit. Ibn Majah as quoted on the authority of Ibn Umar in which it has been stated that five types of sins beget five types of calamities, regarding the drought that hadith says

"And people did not stop paying Zakat of their wealth, in turn the rains were stopped from the sky, had there been no animals, it would not rain".

Imam Bukhari has not mentioned any hadith on this chapter; the learned scholars have given different explana-

tions for the same.

Chapter 6 : Performing the Rain Prayer in the grand mosque.

Purpose of Tarjamatul Baab

Previously it was mentioned that it is better to assemble in an ground to offer Istisqaa and now in this chapter Imam Bukhari clarifies that since Istisqaa is basically an invocation therefore it can be offered even in a mosque as the need may arise.

Hadith No. 968

Narrated by Sharik ibn 'Abdullah ibn Abi Namir

Anas ibn Maalik mentioned that on the day of Jumu'a a man entered the door opposite the minbar while the Messenger of Allah (Sallallahu Alaihi Wasallam), was standing giving the khutba. He stood in front of the Messenger of Allah (Sallallahu Alaihi Wasallam), and said, "Messenger of Allah, our livestock are dying and the roads are blocked, so pray to Allah to give us rain." He said, "The Messenger of Allah (Sallallahu Alaihi Wasallam), raised his hands and said, 'O Allah, give us rain! O Allah, give us rain! O Allah, give us rain.'"

Anas said, "By Allah, we could not see a cloud or even a speck of cloud or anything else in the sky and there was no house or building between us and Sila'." He went on, "Then a cloud looking like a shield rose up behind him and when it reached the middle of the sky it spread out and then it rained." He said, "By Allah, we did not see the sun for a week. Then a man entered by the same door on the following Jumu'a while the Messenger of Allah (Sallallahu Alaihi Wasallam), was giving the khutba, stood in front of him and said, 'Messenger of Allah, our property is being destroyed and the roads are blocked, so make supplication to Allah to stop it.'" He said, "The Messenger of Allah (Sallallahu Alaihi Wasallam), raised his hands and then said, 'O Allah, around us and not on us! O Allah, on the hill-tops and mountains, hills, valleys and the places where trees grow.'" He said, "It stopped and we left walking in the sunshine."

Sharik said, "I asked Anas, 'Was it the same man?' He replied, 'I do not know.'"

Comments

According to Sayyiduna Anas bin Maalik, once while

Rasulullah (Salallahu Alaihi Wasallam) was delivering a sermon in his mosque, an unknown person entered and requested him to invoke Allah for rains as their livestock was dying and the roads were blocked. Rasulullah (Salallahu Alaihi Wasallam) invoked Allah for rains thrice. As per Sayyiduna Anas, there was no cloud or even a speck of it or anything else in the sky and there was no house or building between them and the mount Sila. Then suddenly a cloud appeared in the sky and immediately spread out and it started raining and it didn't stop until the next Friday came. The next Friday, probably the same person came again during the sermon and requested Rasulullah (Sallallahu Alaihi Wasallam) to invoke Allah to stop the rains. Rasulullah (Salallahu Alaihi Wasallam) prayed to Allah with the words:

"O Allah, around us and not on us! O Allah, on the hill-tops and mountains, hills, valleys and the places where trees grow." He

According to the learned scholars, the words which Rasulullah (Sallallahu Alaihi Wasallam) uttered communicate his unique depth of understanding and etiquettes which a bondsman should show towards the Almighty Allah. First, he invoked Allah for rains and afterwards he didn't invoke for its stoppage but requested Allah to send these rains to the places which are still in need.

Chapter 7 : Asking for rain in the Jumu'a khutba facing other than qibla.

Purpose of Tarjamatul Baab

During a sermon the preacher faces the people but has

his his back towards the Qibla. In this chapter Imam Bukhari conveys the needlessness of turning towards Qibla for Istisqa invocations.

Hadith No. 969

Narrated by Sharik ibn 'Abdullah ibn Abi Namir

Anas ibn Maalik mentioned that on the day of Jumu'a a man entered the door opposite the minbar while the Messenger of Allah (Sallallahu Alaihi Wasallam), was standing giving the khutba. He stood in front of the Messenger of Allah (Sallallahu Alaihi Wasallam), and said, "Messenger of Allah, our livestock are dying and the roads are blocked, so pray to

Allah to give us rain." He said, "The Messenger of Allah (Sallallahu Alaihi Wasallam), raised his hands and said, 'O Allah, give us rain! O Allah, give us rain! O Allah, give us rain.'"

Anas said, "By Allah, we could not see a cloud or even a speck of cloud or anything else in the sky and there was no house or building between us and Sila'." He went on, "Then a cloud looking like a shield rose up behind him and when it reached the middle of the sky it spread out and then it rained." He said, "By Allah, we did not see the sun for a week. Then a man entered by the same door on the following Jumu'a while the Messenger of Allah (Sallallahu Alaihi Wasallam), was giving the khutba, stood in front of him and said, 'Messenger of Allah, our property is being destroyed and the roads are blocked, so make supplication to Allah to stop it.'" He said, "The Messenger of Allah (Sallallahu Alaihi Wasallam), raised his hands and then said, 'O Allah, around us and not on us! O Allah, on the hill-tops and mountains, hills, valleys and the places where trees grow.'" He said, "It stopped and we left walking in the sunshine." Sharik said, "I asked Anas, 'Was it the same man?' He replied, 'I do not know.'"

Comments

The hadith has been discussed in the previous chapter.

Chapter 8 : Praying for rain on the pulpit (mimber).

Purpose of Tarjamatul Baab

The preferability of offering the invocation for rain in an open field was discussed in the earlier chapters and now Imam Bukhari conveys that it can even be offered on the

mosque-pulpit.

Hadith No. 970

Narrated Anas

"While the Messenger of Allah (Sallallahu Alaihi Wasallam), was giving the khutba on the day of Jumu'a, a man came and said, 'Messenger of Allah, there is a lack of rain, so pray to Allah to give us rain.' He made supplication and it rained so much that we could hardly reach our homes. It continued raining until the following Jumu'a." He continued, "That man or someone else got up and said, 'Messenger of Allah, ask Allah to avert it from us.' The Messenger of Allah (Sallallahu Alaihi Wasallam), said, 'O Allah, around us and not on us.'" He said, "I saw the clouds breaking up to the right and the left and it continued to rain, but it did not rain over Madina."

Comments

It is a similar hadith as the previous one narrated by Sayyiduna Anas but through a different chain and words.

Chapter 9 : Thinking it enough to pray for rain during the Jumu'a prayer.

Purpose of Tarjamatul Baab

There exists a disagreement amongst the jurists on the issue whether the two rak'at prayer is essential for Istisqaa or not. Many of them opine in support of it, however, Imam Abu Haniefah, considering the Istisqaa just an invocation, regards the prayer unnecessary. The hadith of Anas bin Maalik mentioned in this chapter and the previous one supports his view. On the other hand those opposing this view argue that here the Istisqaa prayer was merged with the Friday prayer and thus there was no need for a separate Istisqaa prayer.

Hadith No. 971

Narrated Anas

"A man came to the Prophet (Sallallahu Alaihi Wasallam), and said, 'Our livestock are dying and the roads are blocked.' He made supplication and it rained from one Jumu'a to the next. Then he came and said, 'Our houses are destroyed and the roads are blocked and livestock is perishing, so ask Allah to stop it. The Messenger of Allah (Sallallahu Alaihi Wasallam), stood up and said, 'O Allah, on the hilltops, hills, valleys and the places where trees grow.' The clouds peeled away from Madina like clothes that had been taken off."

Comments

The subject of this hadith has already been discussed.

Chapter 10 : Supplication when the roads are cut off because of too much rain.

Purpose of Tarjamatul Baab

Istisqaa means to invoke Allah for rains whenever there is drought like situation due to lack of rains. In this chapter it is said that it can also be offered even when there is excessive rain causing damage than doing good.

Hadith No. 972

Narrated Anas ibn Malik

"A man came to the Messenger of Allah (Sallallahu Alaihi Wasallam), and said, 'Messenger of Allah, our livestock is dying and the roads are blocked, so pray to Allah.' The Messenger of Allah (Sallallahu Alaihi Wasallam), made supplication and it rained from one Jumu'a to another. A man came to the Messenger of Allah (Sallallahu Alaihi Wasallam), and said, 'Messenger of Allah, our houses are being destroyed, the roads are blocked and livestock is dying.' So the Messenger of Allah (Sallallahu Alaihi Wasallam), said, 'O Allah, on the tops of the mountains, the hill tops, in the valleys and the places where trees grow.' The clouds peeled away from

Madina like clothes that had been taken off."

Comments

It is well said that excess of everything is bad. We need rains for so many purposes like drinking water, crops, vegetation, weather normalization and so many other things but when it rains excessively it causes more harm than good as happens during flood times. Man is always dependent upon the mercy of the most Merciful Allah (SWT), he is always supposed to remain in humility and bowed down towards his lord asking Him for the needful in right proportions. It never behoves a man to show arrogance and to be indifferent towards His Lord. In this hadith it is said that on the first Friday Rasulullah (Salallahu Alaihi Wasallam) made Dua for rains when it was drought like situation and on next Friday he (Sallallahu Alaihi Wasallam) made Dua for the redirection of the rains towards the forests and mountains. The learned scholars say that there is a great lesson to learn here that Rasulullah (Salallahu Alaihi Wasallam) did not ask for the stoppage of rains but prayed for their redirection.

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Chapter 10 : Saying that the Prophet did not turn his cloak inside out when praying for rain on the day of Jumu'a.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to say that the turning inside out of the cloak during Istisqaa is not obligatory.

Hadith No. 973

Narrated Anas ibn Malik

“A man complained to the Prophet (Sallallahu Alaihi Wasallam), about the destruction of property and the hunger of children and he prayed to Allah for rain. He did not mention that he turned his cloak inside out or that he faced the qibla.”

Comments

The learned scholars say that when Istisqaa is done outside the locality in an open space then turning inside out of the cloak should be done and when it is done in the mosque during Friday Khutba then it is not essential. Imam Bukhari is repeating same topic with different texts and through different chains in order to clear various issues related to Istisqaa.

Chapter 11 : When people plead with the imam to ask for rain for them, he should not refuse them.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to say that the Istisqaa is the job of the Imam and that he should accept the request of the people whenever made for Istisqaa.

Hadith No. 974

Narrated Anas ibn Malik

"A man came to the Messenger of Allah (Sallallahu Alaihi Wasallam), and said, 'Messenger of Allah, our livestock is dying and the roads are blocked, so pray to Allah.' The Messenger of Allah (Sallallahu Alaihi Wasallam), made supplication and it rained from one Jumu'a to another. A man came to the Messenger of Allah (Sallallahu Alaihi Wasallam), and said, 'Messenger of Allah, our houses are being destroyed, the roads are blocked and livestock is dying.' So the Messenger of Allah (Sallallahu Alaihi Wasallam), said, 'O Allah, on the tops of the mountains, the hill tops, in the valleys and the places where trees grow.' The clouds peeled away from Madina like clothes that had been taken off."

Comments

As per Ibn Bataal, in view of this hadith, an Imam should accept the request of the people for Istisqaa.

Chapter 12 : When the idolaters ask the Muslims to intercede for them in a time of drought.

Purpose of Tarjamatul Baab

Here Imam Bukhari raises an issue whether the Mus-

lims should intercede in favour of non-believers in case of a request made by them? Imam Bukhari has not furnished any opinion regarding this issue. According to the learned scholars, if the Muslims feel that the intercession will have beneficial effects in their favour also then they should intercede, but if it has adverse effects they should refrain from it.

Hadith No. 975

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Narrated Masruq

"I went to Ibn Mas'ud and he said, 'Quraysh were slow to become Muslim and the Prophet (Sallallahu Alaihi Wasallam), invoked Allah against them and they suffered a drought during which some of them died and they were forced to eat carrion and bones. Abu Sufyan came to him and said, 'O Muhammad, you came to command that ties of kinship be maintained. Your people are dying, so make supplication to Allah.' The Prophet recited, 'So be on the watch for a day when heaven brings forth a distinctive smoke.' Then after that they reverted to disbelief. And that brought about the words of

Allah Almighty, 'On the day We launch the Great Assault,' referring to the Battle of Badr."

Asbat added from Mansur, "The Messenger of Allah (Sallallahu Alaihi Wasallam), made supplication and they received rain which continued for seven days. The people complained about there being too much rain and he said, 'O Allah, around us and not on us,' and the clouds streamed away from over his head, and the people around them had rain."

Comments

Ibn Masood narrated that when the Makkan infidels delayed accepting Islam, Rasulullah (Salallahu Alaihi Wasallam) invoked Allah and a drought was imposed upon them during which they were forced to eat carcasses and bones. It was Abu Sufiyan, the then leader of Quraish and yet to accept Islam, who came to Rasulullah (Salallahu Alaihi Wasallam) and pleaded that since he came to command and preach the demonstration of kindness towards every kith and kin, so, invoke Allah for rains as his relatives were dying of hunger. At this juncture, Rasulullah (Salallahu Alaihi Wasallam) recited the following Qur'anic verse:

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ

"So, wait for a day when the sky will come up with a visible smoke." (44:10)

Allah informs Rasulullah (Salallahu Alaihi Wasallam) to wait for the day when these infidels will see a visible smoke in the sky. According to the learned scholars, here by this 'visible smoke' severe drought is meant. It was because of extreme hunger that they felt as if there was some smoke in the sky. Rasulullah (Salallahu Alaihi Wasallam) also recited the subsequent verse:

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى

“(Then,) the day We will seize (you) with the greatest seizure”. (44:16)

This verse, according to the learned scholars, was about the day of Badr when the Makkan infidels were punished severely. In short, the sequence of events revealed like this - the infidels refused to accept Islam, Rasulullah (Salallahu Alaihi Wasallam) invoked against them, severe drought was imposed upon them in response of invocations, Abu Sufiyyaan requested Rasulullah (Salallahu Alaihi Wasallam) to intercede, the drought ended, again the infidels resorted back to their old stubborn nature, and finally they were severely punished at Badr.

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Chapter 14 : To make the supplication, "Around us and not on us," when there is too much rain.

Purpose of Tarjamatul Baab

Imam Bukhari teaches the etiquettes of invocations made in order to seek safety from Allah against the damage because of excessive rains.

Hadith No. 976

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Narrated Anas

"Once while the Prophet (Sallallahu Alaihi Wasallam), was giving the khutba on the day of Jumu'a, people got up and shouted, saying, 'Messenger of Allah! There is no rain and the trees have turned red from the drought and the animals are dying, so pray to Allah to give us rain.' He said twice, 'O Allah, give us rain!' By Allah, we could not see even a speck of cloud in the sky but then a cloud formed and it rained. He came down from the minbar and did the prayer. When he had finished, it was raining and continued to do so until the following Jumu'a. When the Prophet, may Allah bless him and grant him peace, stood up to give the khutba they shouted out to him, 'Our houses are collapsing and the roads are blocked, so pray to Allah to hold it back from us.' The Prophet (Sallallahu Alaihi Wasallam), smiled and said, 'O Allah, around us and not on us.' It cleared away from Madina and began to rain all round it but not a drop fell on Madina. I looked at Madina and it was as if it was in a crown."

Comments

Rain, as we know, is a blessing from Allah without which the human life will become miserable. But, at the same time, excessive rains can cause havoc on earth. Rasulullah (Salallahu Alaihi Wasallam) taught us the etiquettes of invocations for both occasions i.e., during a drought when we need rains, and also when there is excessive rain. According to Sayyiduna Anas, when Rasulullah (Salallahu Alaihi Wasallam) made the invocation, "around us and not on us", he could see the clouds encircled Madina like a crown covering its adjacent areas but clear sky right upwards; miraculous in-

deed.

Chapter 15 : Supplication while standing in the Rain Prayer.

Purpose of Tarjamatul Baab

There are two ways an Imam can invoke when offering Istisqaa, according to the learned scholars:

1. He stands up facing Qibla and invokes while his followers are seated and say aameen.
2. First he leads the prayer of two raka'ts, stands up and delivers the sermon, and then turns his cloak inside out and then invokes.

Hadith No. 977

Narrated Abu Ishaaq

"Abdullah ibn Yazid al-Ansari went out with al-Bara' ibn 'Azib and Zayd ibn Arqam and did the Rain Prayer. He stood up in front of them, without there being any minbar, and asked for forgiveness and then prayed two rak'ats in which he recited aloud. There was neither adhan nor iqama." Abu Ishaaq said, "Abdullah ibn Yazid had seen the Prophet (Sallallahu Alaihi Wasallam)."

Hadith No. 978

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Narrated Abbad ibn Tamim from his uncle (the companion of the Prophet)

The Prophet (Sallallahu Alaihi Wasallam), went out with the people to pray for rain for them. He stood and made supplication to Allah while standing and then faced the qibla and turned his cloak inside out and it rained.

Comments

The first narration is related to an incident which took place in 64th year of Hijra when Abdullah bin Yazid al-Ansari was appointed the governor of Kufa by Abdullah bin Zubair. One day Abdullah bin Yazid came out for Istisqaa along with al-Bara bin Aazib and Zayd bin Arqam and invoked while standing on the ground instead of pulpit.

Chapter 16 : Reciting aloud in the Rain Prayer

Purpose of Tarjamatul Baab

All the jurists, along with Imam Bukhari, are in consensus regarding the loud Qirat (Qur'anic recitation) in the Rain Prayer.

Hadith No. 979

Narrated Abbad ibn Tamim from his Uncle

"The Prophet (Sallallahu Alaihi Wasallam), went out to pray for rain and faced the qibla. He made supplication and turned his cloak inside out. Then he prayed two rak'ats in which he recited aloud."

Comments

There is a difference of opinion amongst the jurists whether the sermon of Istisqaa prayer is to be offered before or after the prayer. According to the above hadith, when Rasulullah (Salallahu Alaihi Wasallam) came out for Istisqaa, he first turned his cloak inside out and then offered two rak'ats of prayer. Since the cloak is to be turned inside before the sermon, so, it implies that it was offered before the prayer. Sayyiduna Umar, Baraa bin Aazib, Ibn Zubair and Zayd bin Arqam hold the same opinion however, there are some narrations which mention that the sermon was delivered after the prayer. Imam Maalik, Imam Shaa'faee, Imam Ahmed and Imam Muhammad support this view.

Chapter 17 : How the Prophet turned his back on the people

Purpose of Tarjamatul Baab

Imam Bukhari wants to convey that an Imam should face Qibla and his back towards the people during the Istisqaa invocation.

Hadith No. 980

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Narrated Abbad ibn Tamim from his uncle

"I saw the Prophet (Sallallahu Alaihi Wasallam), on the day when he went out to pray for rain." He said, "He turned his back on the people and faced the qibla to make supplication. Then he turned his cloak inside out and then led us, praying two rak'ats in which he recited aloud."

Comments

Already discussed.

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Chapter 18 : The Rain Prayer is two rak'ats

Purpose of Tarjamatul Baab

In this chapter, Imam Bukhari mentions that the Rain Prayer is two rak'ats.

Hadith No. 981**Narrated Abbad ibn Tamim from his uncle**

"The Prophet (Sallallahu Alaihi Wasallam), did the Rain Prayer, praying two rak'ats and reversing his cloak."

Comments

The issue whether the Rain Prayer is to be offered just like any other prayer or somewhat differently. As per Imam Abu Haniefah and Imam Maalik, it is similar to any other prayer; however, Imam Shafa'ee and Imam Maalik incorporate some additional takbiraat in it like in Eid prayer. The hadith quoted above supports the former view substantiated further by the following hadith of Tabrani:

“And offered two rak’ats without saying any takbir except its takbir”

Imam Shaafa’ee and Imam Ahmed argue with the hadith quoted in Tirmidhi on the authority of Ibn Abbas, which says:

“Two Rak’ats as are offered in Eid”.

Chapter 19 : The rain prayer at the community prayer-ground.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey the preferability of offering the Rain Prayer in an open space outside locality.

Hadith No. 982

Narrated Abbad ibn Tamim from his uncle

"The Prophet (Sallallahu Alaihi Wasallam), went out to the communal prayer-ground to do the Rain Prayer and faced qibla. He prayed two rak'ats and reversed his cloak." It is related that Abu Bakr said, "He put the right over the left."

Comments

Citing this hadith, Ibn Butal opines that the prayer

was offered before the sermon as the turning of cloak inside out has been mentioned after the prayer. However, considering it only a question of preferability, Allaama Ayni opines that either of the two options is permissible i.e., before as well as after.

Chapter 20 : Facing qibla in the Rain Prayer

Purpose of Tarjamatul Baab

In an Istisqaa it is sunnah to invoke facing the qibla.

Hadith No. 983

Narrated Abdullah ibn Zayd al-Ansari

"The Prophet (Sallallahu Alaihi Wasallam), went out to the prayer-ground to the prayer. When he made supplication, or intended to make supplication, he faced qibla and turned his cloak inside out."

Abu 'Abdullah said, "This Ibn Zayd is Mazini and the first [mentioned in

Comments

For a preacher it is sunnah to face the people while delivering the sermon and face qibla for invoations, says Ibn Bataal.

Chapter 21: People raising their hands together with the imam in the Rain Prayer.

Purpose of Tarjamatul Baab

The learned scholars say that Imam Bukhari has established this chapter to refute the view of those people who say that the invocation of Imam alone is sufficient.

Hadith No. 984

Narrated Anas ibn Malik

"A bedouin man from the desert came to the Messenger of Allah (Sallallahu Alaihi Wasallam), on the day of Jumu'a and said, 'Messenger of Allah, cattle are dying, children are dying and people are dying.' The Messenger of Allah (Sallallahu Alaihi Wasallam), raised his hands to make supplication and the people raised their hands with him." He went on, "We had not left the mosque before it started raining. It continued to rain until the next Jumu'a. Then the man came to the Prophet of Allah (Sallallahu Alaihi Wasallam), and said, 'Messenger of Allah, travellers are held up and the roads are blocked.'"

Comments

As narrated by Sayyiduna Anas in the hadith, Rasulullah (Salallahu Alaihi Wasallam) raised his hands for invocation and so did the people; this distinguishes the Rain Prayer from the Friday sermon. Also, by this hadith, it is clear that raising the hands for invocation is a sunnah of Rasulullah (Salallahu Alaihi Wasallam).

Chapter 22 : The imam raising his hands in the Rain Prayer

Purpose of Tarjamatul Baab

Previously, Imam Bukhari mentioned that people should raise their hands for invocation in the Rain Prayer and now he conveys that the Imam should also raise his hands.

Hadith No. 985**Narrated Anas ibn Malik**

"The Prophet (Sallallahu Alaihi Wasallam), did not raise his hands in any of his supplications except when asking for rain. He raised his hands to such an extent that the whites of his armpits were visible."

Comments

According to the hadith, when asked for rain Rasulullah (Salallahu Alaihi Wasallam) raised his hands to such an extent that the whites of his armpits could be seen. Raising

the hands in invocations is well established by a number of hadiths. Imam Bukhari has also established a chapter in the Book of Invocation with the *باب رفع الايدي في الدعاء* 'Raising the hands for invocations'. Imam Nawwawi has quoted thirty hadiths in support to prove the raising of hands for invocations in his book *Sharah-Muhzab*.

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Chapter 23 : What to say when it rains.

Ibn Abbas said that the expression *ka sayyibin* (like an abundant fall) (2:19) refers to rain. Another said, conjugating the verb, "sâba, asâba, yasûbu."

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey what one should say when it rains as it can be both beneficial as well as harmful. Also, he has explained the word 'sayyib', mentioned in the Qur'an as well, meaning the rain.

Hadith No. 986

Narrated Aisha

The Messenger of Allah (Sallallahu Alaihi Wasallam), saw the rain, he said, "O Allah! May it be an abundant fall which brings benefit!"

Ubaydullah corroborated it. al-Awza'i and Uqayl related it

from Nafi'.

Comments

It has been mentioned in many narrations that Rasulullah (Salallahu Alaihi Wasallam) would feel quite anxious on seeing clouds in the sky or fast winds blowing, but if it rained he would say:

“O Allah! Make this rain beneficial for us”.

In another hadith of Bukhari narrated by Sayyida Aisha (RA), when Rasulullah (Salallahu Alaihi Wasallam) was asked why he would feel anxious on seeing the clouds, he said “O Aisha! How can you remain carefree thinking it will not bring any chastisement? Pinning their hopes on seeing the clouds during the drought period, the people of Aad had said:

هَذَا عَارِضٌ مُّمْطِرُنَا^ط

“This is a cloud that will bring us rain.” (46:24)

The Qur'an said in reply:

بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ^ط رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ

No, it is the very thing you asked to hasten up - a wind in which there is a painful punishment". (46:24)

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Chapter 24 : Someone standing in the rain until it trickles down his beard.

Purpose of Tarjamatul Baab

The rain is a blessing from Allah, when it rains one should not only feel happy but should also welcome it by allowing some drops of it to fall on one's body, that is what Imam Bukhari probably means by establishing this chapter.

Hadith No. 987

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Narrated Anas ibn Maalik

"The people suffered a drought in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam). While the Messenger of Allah (Sallallahu Alaihi Wasallam), was giving the khutba on the minbar on the day of Jumu'a, a Bedouin stood up and said, 'Messenger of Allah, our property is being destroyed and our children are hungry, so pray to Allah for us to give us rain.' He said, 'The Messenger of Allah (Sallallahu Alaihi Wasallam), raised his hands when there was not a speck in the sky.' He went on, 'Then clouds piled up like mountains and before he had got down from his minbar I saw the rain trickling down his beard. It rained on us that day and the next and the following and the ones after

until the next Jumu'a when that Bedouin or another man stood up and said, "Allah, buildings are being destroyed and animals are drowning so pray to Allah for us." The Messenger of Allah (Sallallahu Alaihi Wasallam), raised his hands and said, 'O Allah, around us and not on us.'" He added, "Whenever he pointed with his hand at part of the sky, it opened up so that Madina was in a kind of clearing. The river-bed of Qanat was flowing for a month." He said, "No one came from any area without mentioning the abundance of rain."

Comments

Islam teaches a bondsman always to keep in mind his dependence on Allah's Mercy, and that, he can never afford to show indifference towards his needs provided to him by his Creator. Among his other needs, man is highly dependent upon the rain, and therefore, he should show his gratitude on receiving it.

Chapter 25 : When the wind blows.

Purpose of Tarjamatul Baab

In the earlier chapters the practices of Rasulullah (Salallahu Alaihi Wasallam) on seeing the rain were discussed. Now Imam Bukhari discusses the response of a believer when he witnesses harshly blowing winds.

Hadith No. 988

Narrated Humaidi

Anas was heard to say, "The fact of a strong wind blowing could be noted in the expression on the face of the Prophet (Sallallahu Alaihi Wasallam)."

Comments

A cool breeze begets a smile on the face because of its soothing and delightful effect. It also heralds the coming of rain which is eagerly awaited particularly for agricultural purposes. But, if there is a harsh wind, it can prove destructive and create havoc. Many early nations like Aad and others were totally ruined by fierce cyclonic winds as a result of Divine punishment to which they were subjected because of their wrong deeds. It was because of these kind of events that whenever Rasulullah (Salallahu Alaihi Wasallam) witnessed winds blowing harshly he would turn thoughtful and pray to Allah for safety. On the authority of Sayyida Aisha, Muslim quotes:

"When the winds would blow he (Rasulullah (Sallallahu Alaihi Wasallam)) would say, "O Allah! I request for its good, and what is good in it, and the good with which it is sent; and I seek refuge from its evil, and the evil in it, and the evil of with which it is sent".

Chapter 26 : The words of the Prophet, "I was helped to victory by the east wind."

Purpose of Tarjamatul Baab

The previous chapter conveyed that the winds can create havoc and now Imam Bukhari expresses that it is not

always so, many a times they are very beneficial for mankind.

Hadith No. 989

Narrated Ibn Abbas

The Prophet (Sallallahu Alaihi Wasallam) said, "I was helped to victory by the eastern wind and Aad was destroyed by the western wind."

Comments

According to the learned scholars, the word saba - صباء means eastern winds and daboor دبور western. The nation of Aad was ruined by the western winds or daboor, The Qur'an says:

فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

They were destroyed by a violent windstorm. (69:6)

As per the above hadith, Rasulullah (Sallallahu Alaihi Wasallam) was aided by Allah with the help of saba or eastern winds. This refers to an incident which took place in 5th Hijra during the battle of Ahzaab. The Jews of Madina, after their exile, motivated the Makkan Quraish and the tribe Gathfan to invade Madina and uproot the Muslims from there. Abu Sufiyyaan - the Quraish leader, with the army of ten thousands warriors came to attack Madina. On the suggestions of the noted companion of Rasulullah (Salallahu Alaihi Wasallam) - Salman Farsi, a trench was dug all around the town in order to prevent the enemy to enter Madina. Unable to cross over they laid a siege to the town which lasted a whole month. At this juncture, Rasulullah (Salallahu Alaihi Wasallam) invoked with the following words:

“O Allah! Conceal our defects, and replace our apprehension with peace”.

“O Allah! Revealer of the Book, Changer of the course of clouds, Destroyer of the nations, destroy them and grant us victory over them.”

Allah, accepting the invocations of Rasulullah (Salallahu Alaihi Wasallam), sent a chilling wind towards the enemies of Islam which uprooted their tents, scattered their utensils, extinguished their stoves and set on fire their belongings. They were engulfed with dust that filled their eyes and they ran away in pain and frustration. The Qur'an says about this incident:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا
وَجُنُودًا لَمْ تَرَوْهَا ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

“O you who believe, remember Allah's favor to you, when the forces (of the infidels) came upon you, and We sent upon them a wind, and the forces (of angels) you did not see. Allah is watchful of whatever you do”. (33:9)

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Chapter 27 : What is said about earthquakes and other signs.

Purpose of Tarjamatul Baab

In the preceding chapter the calamities brought by winds and rains were discussed, now Imam Bukhari discusses other natural calamities e.g., earthquakes etc. He tries to convey that these calamities are the signs of Allah's wrath upon the people for their wrong doings and mischief, and that they should bow down with humility and repentance when

witnessing such calamities.

Hadith No. 990

Narrated Abu Hurayra

"The Prophet (Sallallahu Alaihi Wasallam), said, 'The Hour will not come until knowledge is taken away, earthquakes are frequent, time passes quickly, violent conflict appears, harj, meaning slaughter, becomes commonplace, and your wealth increases to the point of overflowing.'"

Hadith No. 991

Narrated from Ibn Umar

The Prophet said, "O Allah, bless us in our Syria and our Yemen." He said, "They said, 'And in our Najd.' He said, "O Allah, bless us in our Syria and our Yemen." He said, "They said, 'And in our Najd.'" He said that he said, "There will be earthquakes and violent conflict and the horn of Shaytan will rise from there."

Comments

The Lifting of divine knowledge from the world

The universe has to perish one day, and certainly the Day of Judgment will approach. By every passing day people will indulge in more and more sins, and as already mentioned it is the sins that beget the wrath of Allah which manifests in the form of various natural calamities like cyclones, floods and earthquakes etc. According to the above quoted hadith, the human race will face frequent afflictions more and more as the Day of Judgment approaches near. The divine knowledge being a great blessing for the mankind because of its nature to teach man the realities of life and the real way of salvation, its lifting away will be the first sign of the nearness of the Day of Judgment. It is said that the divine knowledge will vanish away from the human memory, however, as per another hadith, it will not be snatched away from the chests of the bondsmen but will take place due to the death of real God fearing scholars. May Allah bless us with real knowledge.

Frequent Earth quakes

The second sign of the nearness of the Day of Judgment mentioned is the frequent earthquakes. Witnessing such an occurrence must stir our inner selves also. We must mend our way of living and totally shun away the sins.

Shrinking of time

The third sign mentioned is the shrinking of time. The learned scholars have given number of explanations regarding the shrinking of time. Tirmidhi has quoted a hadith according to which the time will slip away so fast that years will pass like months, months like weeks and weeks like days. Lot of people believe that this sign is already prevalent nowadays, and the amount of work people used to do in a short span of time in earlier years has become very difficult nowadays. As per some, in the present time people have got engaged so much in the worldly affairs and after working day

in and day out they get surprised at the amount of time that has elapsed.

Increase in the frequency of afflictions and murders

The fourth sign predicted is the increase in afflictions and deaths. In a hadith it is said that murders will be so common that neither the executor nor the executed will know the reason behind the action, the scenario also seen prevalent nowadays.

Increase in wealth

The learned scholars have given two reasons behind the increase in wealth, viz., i, the devastating wars killing the majority of population and leaving few to survive; ii, the overwork for the worldly gains and the unending production of commodities.

In the second hadith Rasulullah (Salallahu Alaihi Wasallam) invoked in favour of Syria and Yemen but not Najd. It seems, as per the learned scholars, that Rasulullah (Salallahu Alaihi Wasallam) might have been informed through divine inspiration that Najd would be afflicted with various calamities in future.

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Chapter 28 : The words of Allah Almighty, "Do you associate your provision with your denial?" (56:82)

Ibn Abbas said that it refers to your being thankful.

Purpose of Tarjamatul Baab

Considering rain a provision from Allah only, here Imam Bukhari establishes a chapter to caution that such blessings should not be attributed to anything other than Allah like the false deities, the course of stars etc, which

amount to shirk. He has quoted a Qur'anic verse from sura al-Waqi'a wherein Allah says, "Do you associate your provision with your denial". Allah sends down rains because of His interminable mercy and blessings but some unjust people attribute it to other than Him which is a stark lie.

Hadith No. 992

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Narrated Zayd ibn Khalid al-Juhani

"The Messenger of Allah (Sallallahu Alaihi Wasallam), led us in the Subh prayer at al-Hudaybiya and it had rained during the night. When the Messenger of Allah (Sallallahu Alaihi Wasallam), finished, he faced the people and said, 'Do you know what your Lord has said?' They said, 'Allah and His Messenger know best.' He said, 'Some of My slaves have got up this morning believing in Me, and others have got up disbelieving in Me. As for those who say, "We had rain by the bounty and mercy of Allah," they are the ones who believe in Me and disbelieve in the stars. But those who say, "We had rain by the rising of such-and-such a star," have disbelieved in Me and believed in the stars.'"

Comments

Zayd ibn Khalid al-Juhani narrates an incident which

took place in the 6th year of Hijra at Hdaybiya, the same place where the famous 'treaty of Hdaybiya' was signed between Rasulullah (Salallahu Alaihi Wasallam) and the Makkan Quraish. It rained during the night and after leading the believers in the fajr prayer Rasulullah (Salallahu Alaihi Wasallam) turned towards them and asked whether they knew what Allah had revealed during the night? The people answered by saying that Allah and the Prophet knew the best. Disclosing the revelation Rasulullah (Salallahu Alaihi Wasallam) said that some of Allah's slaves have got up this morning believing in Him, and other have got up disbelieving in Him. The people who said that the rain was due to the Mercy of Allah were believers and those who attributed it to the movement of such and such a star have disbelieved in Him.

Chapter 29 : No one knows when the rain will come except Allah.

Abu Hurayra said that the Messenger of Allah (Sallallahu Alaihi Wasallam), said, "There are five things which only Allah knows."

Purpose of Tarjamatul Baab

In the previous chapters it was discussed that it is none other power but Allah who sends the rains. Now, in this chapter, it is discussed that no one knows exactly when the rain will come, how much it will rain and how long, except Allah.

Hadith No. 993

Narrated Ibn Umar

"The keys to the divine secrets are five things which only Allah knows. No one knows what will happen tomorrow, no one knows what is inside the wombs, no self knows what it will gain tomorrow, no self knows what land it will die in and no one knows when the rain will come."

Comments

In this hadith Rasulullah (Salallahu Alaihi Wasallam) says that the keys to the divine secrets (gaib) are five things about which nobody knows except Allah. According to Allaama Ayni, by giving the example of key here the divine secrets have been compared with a treasure that is safely locked.

What is Gaib (unseen)?

Gaib is that secret divine treasure which is totally out of the bonds for humans, access to which is impossible by any means whatsoever. Here, the question may arise that there are number of things unknown to man, why only these five have been mentioned? Probably because, as per Allaama Ayni, some people those days claimed to know these things or that these things are usually faced and being asked about.

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Prophet as Commentator

And we have not revealed to you the Book, EXCEPT for you (Sallallahu Alaihi Wasallam) to make CLEAR to them that wherein they have differed and as a Guidance and mercy for a people who believe. Qur'an (16,64)

So the Holy prophet is the true commentator of the Revelation, as was the previous prophet's to their revelation were the PRACTICAL application to the revelation.

The Book of Eclipse

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The Book of Eclipse

Some compilations of Bukhari mention it as the Chapters of Eclipse whereas some write the Book of Eclipse. The solar eclipse is called Kusoof and the lunar, Khusoof.

Chapter 1 : The prayer in a solar eclipse.

Purpose of Tarjamatul Baab

Among the major signs of Allah's warnings eclipse is one such sign. Since mankind is dependent upon the sun and the moon in a number of ways, Allah shows His power by concealing them sometimes for small periods so that mankind may comprehend His Authority. Keeping in view that it is not in any way difficult for Him to exterminate the universe in a flash, the mankind is supposed to mend their ways before it is too late. It is because of this that whenever an eclipse took place Rasulullah (Salallahu Alaihi Wasallam) would turn to Allah in fear and pray for the safety of both the

worlds.

In the preceding chapters it was said that Allah imposes drought like conditions on people as a warning, and here another sign of His wrath is mentioned i.e., eclipse.

Hadith No. 994

Narrated Abu Bakra

"We were with the Messenger of Allah (Sallallahu Alaihi Wasallam), in his house when a solar eclipse took place. The Prophet (may Allah bless him and grant him peace) stood up and went dragging his cloak into the mosque. We entered and he led us, praying two rak'ats, until the sun had become clear again. The Prophet (Sallallahu Alaihi Wasallam), said, 'The sun and the moon do not eclipse because of anyone's death. When you see them, pray and make supplication until they are over.'"

Hadith No. 995

Narrated Abu Mas'ud

The Prophet (Sallallahu Alaihi Wasallam), said, "The sun
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and the moon do not eclipse because of anyone's death. Rather they are two of the signs of Allah. When you see them, stand and pray."

Hadith No. 996

Narrated Ibn Umar

The Prophet (Sallallahu Alaihi Wasallam), "The sun and the moon do not eclipse because of anyone's life or death. Rather they are two of the signs of Allah. When you see them, pray."

Hadith No. 997

Narrated al-Mughira ibn Shu'ba

"There was a solar eclipse in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam), on the day that Ibrahim died and the people said, 'The sun is eclipsed because of the death of Ibrahim.' The Messenger of Allah (Sallallahu Alaihi Wasallam), said, 'The sun and the moon do not eclipse because of anyone's life or death. Rather they are two of the signs of Allah. When you see them, pray and make supplica-

tion to Allah."

Comments

During the period of ignorance (jahiliyya) people attributed the solar and lunar eclipses to the death or birth of a person. As per the above quoted last hadith narrated by al-Mughira ibn Shu'ba, on the day when Ibrahim – the son of Rasulullah (Salallahu Alaihi Wasallam), died there was a solar eclipse. Ibrahim was born to Sayyida Mariya Qibtiya in the 8th Hijra and died when he was only of sixteen or eighteen months of age. At his death some people, as per their old belief, expressed that the solar eclipse took place because of his death. On the directions of Rasulullah (Salallahu Alaihi Wasallam) people were gathered and he led them in two rak'ats of prayer and then delivered a sermon in which he made it clear that solar or lunar eclipse was not due to anybody's death or birth but attributed them to Allah's signs.

As per the scientific facts, since the sun, moon and the earth are revolving in their particular orbits, so when the earth comes between the moon and the sun, lunar eclipse takes place, and when the moon comes between the sun and the earth, there is solar eclipse. Islam does not refute this scientific explanation but it gives its own interpretation on the occasions of such events. The question here is as to what holds these heavenly bodies in their own orbits and who maintains the immaculate balance in the universe? The Qur'an says:

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ

بَعْدِهِ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

"Who, out of His grace, has made us land at a home of eternal living where we are neither touched by weariness, nor are we touched by boredom." (35:41)

A majority of learned scholars consider the prayer of

kusuf sunnah. Quoting the above four hadiths which convey that Rasulullah (Salallahu Alaihi Wasallam) offered two rak'ats of prayer without mentioning any additional thing, the hanafite school consider the two rak'ats of kusuf similar to any other supererogatory prayer with one ruku only. According to the other three juristic schools, there are two rukus in each rak'at of kusuf prayer as mentioned in the narration of Sayyida Aisha which Imam Bukhari has quoted in the succeeding chapters. There are also some narrations which mention more than two rukus as well.

In Eidhahul Bukhari, Muhaddith Sheikh-ul-Hind is quoted to have said that the execution of four rukus in a single rak'at was a peculiarity of Rasulullah (Salallahu Alaihi Wasallam) as he witnessed extraordinary things during that kusuf prayer. The paradise was shown to him and he moved forward as if to catch something; the hellfire was shown to him and he retreated back. So, according to Sheikh-ul-Hind, it was due to this extra-ordinary state of Rasulullah (Salallahu Alaihi Wasallam) that he offered ruku twice. Allaama Anwar Shah Kashmiri supports this view by quoting similar narration from Allaama Kaasaani in Bidaa'ya.

Chapter 2 : Sadaqa during eclipses.

Purpose of Tarjamatul Baab

As already mentioned that an eclipse is one of the signs of Allah's wrath, so, with the sole intention to earn pleasure of Allah it is recommended to offer charity, as:

"Charity extinguishes the wrath of the Lord".

Hadith No. 998

Narrated Aisha

"There was an eclipse of the sun in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam), and the Messenger of Allah (Sallallahu Alaihi Wasallam), led the people in prayer.

He stood, and did so for a long time. Then he went into ruku and made the ruku long. Then he stood again, and did so for a long time, though not as long as the first time. Then he went into ruku and made the ruku long, though not as long as the first time. Then he prostrated and made the prostration long. Then he did the same in the second rak'at as he had done the first rak'at. Then he finished when the sun had appeared. He addressed the people and praised and glorified Allah. Then he said, 'The sun and moon are two of Allah's signs. They do not eclipse for the life or death of anyone. When you see an eclipse, call on Allah and say "Allah is greater" and pray and give sadaqa.' He then said, 'O community of Muhammad! By Allah, there is no one more jealous than Allah with regard to a male or female slave of his committing adultery. O community of Muhammad! By Allah, if you knew what I knew, you would laugh little and weep

much."

Comments

This hadith explains the way Rasulullah (Salallahu Alaihi Wasallam) offered the prayer of kususuf during the solar eclipse. He did a long qiyam in both the rak'ats and the first one was longer than the second. It is also reported that he recited sura al-Baqarah in the first rak'at and sura Aali-Imran in the second one. Similarly the ruku and the sajda were also quite lengthy. It is further mentioned that Rasulullah (Salallahu Alaihi Wasallam) did two rukus instead of one in both the rak'ats. This hadith is the argumental basis of Imam Maalik, Shaafa'ee and Ahmed who consider it better the execution of two rukus instead of one in this prayer. The Hanafite viewpoint has been already mentioned in the previous chapter.

The eclipse was over the moment Rasulullah (Salallahu Alaihi Wasallam) finished the prayer. When the brightness of the sun got restored, Rasulullah (Salallahu Alaihi Wasallam) turned towards the people and delivered the sermon.

Four things that calm down Allah's wrath

1. Invocations
2. Praising His greatness
3. Prayers
4. Charity

This hadith teaches us that if a bondsman wants to gain the pleasure of Allah and avoid His wrath he should invoke Him with extreme humility and ask for His forgiveness and Mercy. His tongue and heart must remain busy in praising and glorifying Him alone. The prayer (salaah) is the greatest instrument with which a bondsman can gain His pleasure. Whenever any worry or difficult situation confronted Rasulullah (Salallahu Alaihi Wasallam), he would

immediately resort to the prayer. The charity given away with sincere and pure intention is one among the things Allah likes the most; and its opposite i.e., miserliness is a thing which He hates. Since eclipse is from among the signs of Allah's wrath, so Rasulullah (Salallahu Alaihi Wasallam) advised his people to adopt the above mentioned four things to avoid His wrath.

Chapter 3 : The call "The prayer is gathered" for the eclipse prayer.

Purpose of Tarjamatul Baab

It is well known that the adhaan and iqamah are said in case the prayer is of compulsory nature i.e., the five times prayer. Here Imam Bukhari conveys that the words like الصلاة الجامعة meaning "the Congregational prayer" can be said.

Hadith No. 999

Narrated Abdullah ibn Amr

"When the sun became eclipsed in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam); a call was given that the prayer was to be a group prayer."

Comments

According to Abdullah bin Amr bin al-Aas, once

when an eclipse took place during the time of Rasulullah (Salallahu Alaihi Wasallam) an announcement with the words الصلاة الجامعة was made. Citing this hadith, Imam Shaafae consider it permissible to say such kind of words for Eid prayer as well.

Chapter 4 : The Imam's khutba in an eclipse.

Aisha and Asma said, "The Prophet (Sallallahu Alaihi Wasallam), gave a khutba [in an eclipse]."

Purpose of Tarjamatul Baab

The issue whether the sermon is necessary or otherwise after the completion of kusuf prayer has remained controversial among the jurists. Imam Bukhari in concurrence with Imam Shaafa'ee seems to hold it as sunnah after the kusuf prayer, the opinion disagreed with by three other jurists viz., Imam Abu Haniefah, Imam Maalik and Imam Ahmad.

Hadith No. 1000

Narrated Aisha the wife of the Prophet (Sallallahu Alaihi Wasallam)

"There was an eclipse of the sun in the lifetime of the Prophet (Sallallahu Alaihi Wasallam). He went out to the mosque and the people formed rows behind him. He said the takbir and the Messenger of Allah (Sallallahu Alaihi Wasallam), made the recitation long. Then he said the takbir and did a long ruku. He said, 'Allah hears whoever praises him.' He did not prostrate and recited a long recitation which was close in length to the first recitation. Then he did a long ruku which was close to the first ruku. Then he said, 'Allah hears whoever praises him. Our Lord, praise is Yours.' Then he prostrated and then said the like of that in the second rak'at. He performed four rak'ats with four prostrations. The sun cleared before he had finished. Then he stood up and praised Allah as He deserves. Then he said, 'They are two of the signs of Allah. They do not eclipse for the life or death of anyone. When you see them, then go to the prayer.'"

It is related that 'Abdullah ibn Abbas used to give an account of the day of the solar eclipse with a similar hadith to that of 'Urwa from Aisha.

Az-Zuhri said, "I said to Urwa, 'On the day when there was the eclipse in Madina, your brother did not pray any more than two rak'ats like those of the Subh prayer.' He said, 'Yes,

because he was mistaken as to the true sunna."

Comments

This is the same hadith of Sayyida Aisha which has been described previously. In this hadith it is said that Rasulullah (Salallahu Alaihi Wasallam) delivered a sermon after the kususuf prayer and that he made two rukus in each rak'at. According to Zuhri, upon asking Urwa that he had seen his brother Abdullah bin Zubair offering the kususuf prayer like the two rak'ats of fajr i.e., with only one ruku in each rak'at, Urwa replied that he (Abdullah bin Zubair) had missed the true sunna. The learned scholars consider it out of question the missing of a sunna by a sahaabi - Abdullah bin Zubair, who, alongwith many other companions, had offered the same prayer behind Rasulullah (Salallahu Alaihi Wasallam) in Madina. None of the other companions had objected to Abdullah what he was doing. (Allah knows the best).

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Chapter 5: Should the word kasafat or khasafat be used of the sun to denote "eclipse"?

Allah Almighty says, "The moon was eclipsed," (75:8) using khasafa.

Purpose of Tarjamatul Baab

Imam Bukhari has raised here an issue of literary interest, i.e., whether a solar eclipse be called kususuf or Khusuf. As per him both the words can be used.

Hadith No. 1001

Narrated Aisha, the wife of the Prophet (Sallallahu Alaihi Wasallam)

"On the day the sun was eclipsed (khasafat), the Prophet (Sallallahu Alaihi Wasallam), said the takbir and made the recitation long. Then he did a long ruku. Then he raised his head and said, 'Allah hears whoever praises him.' He stood as he had done and then recited a long recitation which was close to the length of the first recitation. Then he did a long ruku which was close to the first rak'at. Then he did a long prostration and did the like of that in the second rak'at. Then he said the taslim and the sun cleared. He addressed the people and said about the eclipsing (kusuf) of the sun and the moon, 'They are two of Allah's signs. They do not eclipse for the life or death of anyone. When you see them, then go to the prayer.'"

Comments

In this hadith both words have been used, first it was said *يَوْمَ خَسَفَتِ الشَّمْسُ* and then at the end *فِي كُسُوفِ الشَّمْسِ وَالْقَمَرِ* was said. In general practice, the word 'kusuf' is used for solar eclipse and 'khusuf' for lunar.

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Chapter 6 : The words of the Prophet, "Allah makes His slaves feel fear through eclipses."

Abu Musa mentioned this from the Prophet (Sallallahu Alaihi Wasallam).

Purpose of Tarjamatul Baab

What Imam Bukhari wants to convey here is the fact that it is not just the physical phenomenon but the will of Allah to warn His bondsman about His power over all things. His execution of power over the sun or the moon at His will. It is He only who can snatch the physical as well as spiritual blessings given to man as and when He wishes.

Hadith No. 1002

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Narrated Abu Bakra

The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "The sun and the moon are two of the signs of Allah. They do not eclipse because of anyone's death, but Allah makes His slaves feel fear through them."

'Abdu'l-Warith, Shu'ba, Khalid ibn 'Abdullah and Hammad ibn Salama did not mention from Yunus, "makes His slaves feel fear through them."

*Al-Hasan corroborated it from Abu Bakra from the Prophet, "Allah makes His slaves feel fear through them."
Ash'ath corroborated it from al-Hasan.*

Comments

The universe is running its course smoothly through a very delicate balance maintained between the gravitation and other physical forces which drive all its constituents to follow their respective order system. A little disturbance in it can create incomprehensible havoc, and that is why whenever Rasulullah (Salallahu Alaihi Wasallam) witnessed a change in the natural phenomena, he would get reminded of the Day of Judgment – the day when everything will perish and the people have to account for their deeds. Therefore, the solar or lunar eclipse should also remind a bondsman about that fateful day; he should shun away his rebellion and return towards the obedience of his Lord. Allah says in the Qur'an:

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ
بِضِيَاءٍ ۖ أَفَلَا تَسْمَعُونَ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ
الْقِيَمَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ

“Say: "Just think, if God were to cover you up with night for ever until the Day of Doom, what other god apart from God will give you light? Why do you not pay heed?" Say: "Just think. If God were to make the day perpetual till the Day of Resurrection, what other god but God would bring you night for rest? Why do you not reflect?" (28:71,72)

And also:

إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ

بَعْدِهِ ۖ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

“Verily God holds the heavens and the earth in position lest they deviate; and if they deviated there will be none to hold them in place, apart from Him He is sagacious and forgiving.” (35:41)

According to Imam Bukhari, the last few words viz., *يُخَوِّفُ اللَّهُ بِهِمَا الْعِبَادَةَ* in the end of the above mentioned hadith have not been narrated by all narrators.

Chapter 7 : Seeking refuge from the punishment of the grave during eclipses.

Purpose of Tarjamatul Baab

When there is an eclipse it sets a horrible darkness which reminds one about the grave and the chastisement in its darkness; that is why the believers are asked to seek refuge with Allah regarding the punishment in the grave.

Hadith No. 1003

Narrated Aisha, the wife of the Prophet (Sallallahu Alaihi Wasallam)

"A Jewish woman came to beg from her and said, "May Allah give you refuge from the punishment of the grave!" So Aisha asked the Messenger of Allah, "Are people punished in their graves?" and the Messenger of Allah (Sallallahu Alaihi Wasallam), took refuge in Allah from that. Then one morning the Messenger of Allah (Sallallahu Alaihi Wasallam), went out on a journey and there was an eclipse of the sun, and he returned in the late morning and passed through behind his rooms. Then he stood and prayed, and the people stood behind him. He stood for a long time, and then went into ruku for a long time. Then he rose and stood for a long time, though less than the first time, and then went into ruku for a long time, though less than the first time. Then he rose and went down into prostration. Then he stood for a long time, though less than the time before, and then went into ruku for a long time, though less than the time before. Then he rose and went into prostration. When he had finished, he said what Allah willed him to say, and then he told them to seek protection from the punishment of the grave."

Comments

According to the hadith, a Jewish woman would beg from Sayyida Aisha. Whenever Sayyida Aisha used to do good to her, she would say "May Allah give you refuge from the punishments of the grave". In another narration it is re-

ported that one day the woman asked Sayyida Aisha if she had heard anything from Rasulullah (Salallahu Alaihi Wasallam) about the punishments of grave. Getting the answer in negative, she requested Sayyida Aisha to ask Rasulullah (Salallahu Alaihi Wasallam) about the issue. Afterwards, When Sayyida Aisha asked Rasulullah (Salallahu Alaihi Wasallam) about it, he said:

"I take refuge in Allah from that".

As per Sayyida Aisha, Rasulullah (Salallahu Alaihi Wasallam) would always keep on seeking refuge with Allah from the punishment of the grave.

Allama Ayni has derived following lessons from this chapter:

Punishment in grave is a certitude

1. A person not having knowledge about a particular issue should ask the learned ones about it, as did Sayyida Aisha by asking Rasulullah (Salallahu Alaihi Wasallam) about the punishment in the grave.
2. Punishment in the grave is a very serious matter as is evident by Rasulullah's (Salallahu Alaihi Wasallam) advice to seek refuge with Allah from it.
3. The timing of eclipse prayer is after the sunrise, and as per the majority of scholars including those of Shafaite and Hanafite schools, it can be offered in all times except the three Makrooh or forbidden times. As per Imam Maalik it is not permissible to offer it after mid-noon.

Chapter 8 : Lengthening the sajda during an eclipse.

Purpose of Tarjamatul Baab

In the earlier chapters the prolonging of ruku and sajda in an eclipse prayer was mentioned; but there exists a

controversy amongst the scholars whether the sajda is also to be prolonged or not? Majority of the scholars, supported by Imam Bukhari, favour the view of prolonging it.

Hadith No. 1004

Narrated Abdullah ibn Amr

"When the sun was eclipsed in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam); a call was given that the prayer was to be performed in a group. The Prophet (Sallallahu Alaihi Wasallam), did two rukus before going into sajda. Then he stood up and again did two rukus before going into sajda. Then he sat and then the sun became clear." Aisha said, "I have never ever done a longer sajda than that."

Comments

The prolongation of sajda has been mentioned in a number of narrations, like in earlier narration wherein Urwah quotes from Aisha, "Then he (i.e., Rasulullah (Sallallahu Alaihi Wasallam)) performed sajda and prolonged it". Bukhari and Muslim both have quote from Abu Musa, "It (eclipse prayer) was performed with prolonged qiyam, ruku and sajda".

Chapter 9 : The eclipse prayer is performed in a group

Ibn Abbas led them in prayer beside Zamzam. Ali ibn Abdullah ibn Abbas and Ibn Umar prayed it in a group.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to say that it is Sunnah to offer eclipse prayer with congregation. Murgeenani says that it should be led by same Imam who leads the Friday and Eidh prayer. If it is not possible to have that Imam then people can offer it individually.

Hadith No. 1005

Nattated Abdullah ibn Abbas

"The sun was eclipsed in the lifetime of the Messenger of Allah (Sallallahu Alaihi Wasallam) and the Messenger of Allah (Sallallahu Alaihi Wasallam), prayed. He stood for a long time, about the time it takes to recite Sura al-Baqara. Then he did a long ruku. Then he stood for a long time, but less than the first standing. Then he did a long ruku which was less than the first ruku. Then he did prostration. Then he came up and stood for a long time, but less than the first standing. Then he did a long ruku which was less than the first ruku. Then he stood for a long time, but less than the first standing. Then he did a long ruku which was less than the first ruku. Then he prostrated. The sun cleared before he had finished. Then he said, 'The sun and the moon are two of the signs of Allah. They do not eclipse for the life or death of anyone. When you see them, remember Allah.'

"They said, 'Messenger of Allah, we saw you reach out for something while you were standing here and then we saw you withdraw.' He said, 'I saw the Garden and I reached out for a bunch of grapes from it, and if I had taken it, you would have been able to eat from it for as long as this world lasted. Then I saw the Fire - and I have never seen anything more hideous than what I saw today - and I saw that most of its people were women.' They said, 'Why, Messenger of Allah?' He said, 'Because of their ingratitude.' It was asked, 'Are they ungrateful to Allah?' He said, 'They are ungrateful to their husbands, and they are ungrateful for good behaviour (towards them). Even if you were to behave well to one of them for a whole lifetime and she were to see you do something (that she did not like) she would say that she had never seen anything good from you.'"

Comments

This hadith has been discussed previously also. Here, it is further said that Rasulullah (Salallahu Alaihi Wasallam) was shown the paradise and the hell during this prayer. During the prayer he first moved forward and later withdrew backward. On being asked about it, he said that he tried to reach out for a bunch of grapes from the paradise that is why he had moved forward. And after that he withdrew a little backward on seeing the most heinous thing i.e., the hell fire. He further said that among the inhabitants of the hell women were in majority, because of the fact that they are usually unfraternal to their husbands.

This topic has been already discussed in the Book of Faith and the Book of Adhaan. The seeing of the paradise and the hell by Rasulullah (Salallahu Alaihi Wasallam) in the prayer was a miracle which is difficult to comprehend. According to some, all the veils inbetween him and the paradise/hell were lifted, while as per some others, the wall in front acted as mirror which reflected the paradise and hell to him. The learned scholars unanimously hold that the creation of the paradise and the hell has already taken place.

Chapter 10 : Women praying with the men in the eclipse.**Purpose of Tarjamatul Baab**

Some scholars consider the performance of eclipse prayer valid only for men, however, as per Imam Bukhari, women can also join the prayer. According to the Hanafites, old women can join the prayer but the young ones should take precautions.

Hadith No. 1006

Narrated Asma bint Abi Bakr

"I went to Aisha, the wife of the Prophet, when there was a solar eclipse. The people were standing in prayer and she was also standing in prayer. I said, 'What are the people doing?' She pointed towards the sky and said, 'Glory be to Allah!' I said, 'A sign?' She indicated that it was so. I also stood to pray until I was overcome and fainted. I began to pour water over my head. When the Messenger of Allah (Sallallahu Alaihi Wasallam), finished the prayer, he praised Allah and lauded Him and then said, 'Anything which I did not see before I saw just now while standing here, including the Garden and the Fire. It was revealed to me that you will be tested in the graves with a like trial - or nearly like - [I do not know exactly which Asma said] that of the False Messiah. Each of you will be approached and asked, "What do you know of

this man? The believer - or the one who is certain - [I do not know which exactly Asma said] will say, "He is Muhammad, the Messenger of Allah who brought us the clear signs and guidance. So we responded to him, believed and followed him." He will be told, "Sleep, O virtuous one!" We know that you believed in him.' As for the hypocrite or the doubter - [I do not know which Asma said] he will say, "I do not know. I heard people saying something and so I said it too."

Comments

In this hadith it is reported that Sayyida Aisha (RA) and Asma (RA) offered eclipse prayer in Sayyida Aisha's room, which was adjacent to the Prophet's mosque; and the men offered it in behind the Prophet in the mosque. Other details have already been discussed in the previous chapter.

Chapter 11 : One who liked to set people free during a solar eclipse.

Purpose of Tarjamatul Baab

An eclipse is a sign of Allah's wrath, so, apart from other things which cool down His wrath, setting people free also serve considerably in this regard.

Hadith No. 1007

Narrated Asma

"The Prophet (Sallallahu Alaihi Wasallam), commanded the freeing of slaves during solar eclipses."

Comments

To set a slave (or detenu) free during an eclipse with the intention of seeking Allah's pleasure is a preferable (mustahab) act according to the learned scholars. Among other numerous peculiarities of Islam one is the dissuasion of slavery by means which are in accordance with the human nature.

Marxism preached the taking of possessions from rich by force which goes against the human nature. Capitalistic ideology gave unlimited freedom to man that made him greedier, and consequently more inclined towards crimes. Islam on the other hand exhorted man in a beautiful manner to give charity to the poor and manumit slaves, which the believers did willingly and happily. For example, in this chapter under discussion a believer is being asked to free slaves so that it serves as a means of escape from Allah's wrath. There are hundreds of such examples. It is because of such kind of exhortations that no slavery exists anywhere particularly in the Muslim world. Baihaqi has quoted a hadith which says:

"One who frees believing slave, Allah will free all his body parts from the Hellfire against each body part of the freed slave". (Baihaqi)

Chapter 12 : Holding the eclipse prayer in the mosque.

Purpose of Tarjamatul Baab

The preferability of holding the eclipse prayer outside the locality has been already mentioned; however, Imam Bukhari conveys that it can be offered even in a mosque.

Hadith No. 1008

Narrated Aisha

A Jewish woman came to beg from her and said, "May Allah give you refuge from the punishment of the grave!" So Aisha asked the Messenger of Allah (Sallallahu Alaihi Wasallam), "Are people punished in their graves?" and the Messenger of Allah (Sallallahu Alaihi Wasallam), took refuge in Allah from that. Then one morning the Messenger of Allah (Sallallahu Alaihi Wasallam), went out on a journey and there was an eclipse of the sun, and he returned in the late morning and passed through behind his rooms. Then he stood and prayed, and the people stood behind him. He stood for a long time, and then went into ruku for a long time. Then he rose and stood for a long time, though less than the first time, and then went into ruku for a long time, though less than the first time. Then he rose and went down into prostra-

tion. Then he stood for a long time, though less than the time before, and then went into ruku for a long time, though less than the time before. Then he rose and went into prostration. When he had finished, he said what Allah willed him to say, and then he told them to seek protection from the punishment of the grave."

Comments

In this hadith it is said that once Rasulullah (Salallahu Alaihi Wasallam) went out on a journey and there was an eclipse of the sun, and when he returned in the late morning and passed through his rooms and offered the eclipse prayer. Since these rooms were adjacent to the mosque, it is inferred that he offered this prayer in the mosque.

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Chapter 13 : The sun does not eclipse for the life or death of anyone.

Abu Bakr, al-Mughira, Abu Musa, Ibn Abbas and Ibn Umar related it.

Purpose of Tarjamatul Baab

Imam Bukhari has established this chapter in order to emphasize that the solar or lunar eclipse takes place purely as per the divine will and that it has no connection with the life or death of anyone.

Hadith No. 1009

Narrated Abu Mas'ud

The Prophet (Sallallahu Alaihi Wasallam), said, "The sun and the moon do not eclipse because of anyone's death. Rather they are two of the signs of Allah. When you see them, stand and pray."

Hadith No. 1010

Narrated Aisha

"There was a solar eclipse in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam). The Prophet (Sallallahu Alaihi Wasallam), stood and led the people in prayer and did a long recitation. Then he did a long ruku. Then he raised his head and did a long recitation which was shorter than his first one. Then he did a long ruku which was shorter than his first ruku. Then he raised his head and then did two sajdahs.

Then he stood up again and did the same in the second rak'at. Then he stood up and said, 'The sun and the moon do not eclipse for the life or death of anyone, but they are two of the signs of Allah which he shows His slaves. When you

see such a thing, go to the prayer."

Comments

Islam neither believes in superstitions nor does it consider any celestial body or anything else a deity having any power of its own. These are mere creations of the Almighty and in strict obedience to His commandments. Lot of people relate the occurrence of solar or lunar eclipse with the death or birth of somebody; Islam has strongly refuted this belief.

Astrological deception

It is because of these kinds of incident that Astrologers get deceived. What in actuality happens is that when Allah decrees a command, He first announces it to the angels. The commandment then descends from the Arsh (Throne) to the 7th heaven, then to the 6th and so on untill it reaches the first. From here the angels descend with the commandment and execute the desired changes in the celestial bodies and the stars. Then these angels descend to the earth and get that command executed here as well. As already mentioned, Allah has fixed the functioning of things in particular way liable to no change. The astrologers, who study the stars etc, infer with their experience that a particular event always takes place on the earth following a particular movement or change in the stars. Since they are unable to see beyond the stars, it makes them to believe the effectiveness of the stars in themselves. But in reality the stars are under the control of Allah and it is He who produces the changes in them as and when He wishes. Since these kinds of changes are mostly linked with a particular event on the earth, they get misled.

Chapter 14 : Dhikr during an eclipse

Ibn Abbas related it.

Purpose of Tarjamatul Baab

Here Imam Bukhari conveys that an eclipse should be taken as a warning from the Almighty. It should make us think about our end and that we must turn to Zikrullah immediately.

Hadith No. 1011

Narrated Abu Musa

"There was an eclipse of the sun and the Prophet (Sallallahu Alaihi Wasallam), stood up in alarm, fearing that the Last Hour had come. He went to the mosque and prayed with the longest standing, ruku and sajda I ever saw him do. He said, "These are signs which Allah sends, not because of the life or death of anyone but rather to make His slaves feel fear so if you see something like that, hurry to remember Him, make supplication and ask His forgiveness."

Comments

This life is full of afflictions and uncertainties and will come to an end one day after which man has to account for all what he did in this world. Sine, man has no prior knowledge of his own end or of this world, so, any day can

be the last day.

Rasulullah (Salallahu Alaihi Wasallam), being the true well wisher of mankind, taught:

"These are signs which Allah sends, not because of the life or death of anyone but rather to make His slaves feel fear so if you see something like that, hurry to remember Him, make supplication and ask His forgiveness."

Chapter 15 : Supplication during an eclipse.

Abu Musa and Aisha reported that from the Prophet (Sallallahu Alaihi Wasallam).

Purpose of Tarjamatul Baab

Imam Bukhari, in the previous chapter, conveyed that a bondman should turn to the remembrance of Allah on seeing His signs like eclipse etc. Here he adds that one should also resort to supplication during such occasions.

Hadith No. 1012

Narrated al-Mughira ibn Shu'ba

"There was a solar eclipse in the time of the Messenger of

Allah (Sallallahu Alaihi Wasallam), on the day that Ibrahim died and the people said, 'The sun is eclipsed because of the death of Ibrahim.' The Messenger of Allah (Sallallahu Alaihi Wasallam), said, 'The sun and the moon do not eclipse because of anyone's life or death. When you see them, pray and make supplication to Allah.'"

Comments

According to the learned scholars, by quoting this hadith Imam Bukhari wants to convey that both the prayers as well as the invocation are recommended at such occasions. A hadith says:

"Invocation is the kernel of worship".

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Chapter 16 : The imam saying amma ba'd (following on from that) in the khutba of the Eclipse Prayer.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that the khutba (sermon) of the eclipse prayer is to be said after the prayer wherein the Imam should say أما بعد after praising Allah as is done in the Friday khutba.

Hadith No. 1013

Narrated Asma

"When the Messenger of Allah (Sallallahu Alaihi Wasallam),

finished, the sun had cleared. He gave a khutba and praised Allah as He deserves. Then he said, amma ba'd (following on from that)."

Comments

The hadith has already been discussed.

Chapter 17 : The prayer during a lunar eclipse.

Purpose of Tarjamatul Baab

Imam Bukhari seems to be holding the opinion that there is no difference between the solar and lunar eclipse prayer, and that both are to be offered in congregation and with two rukus in each rak'at. The Shaafite and Hanbalite schools also concur with him. However, the Hanafite and Maalikite schools hold that congregational is not necessary for the lunar eclipse as it is established during the night and it is difficult to assemble the people at such a time.

Hadith No. 1014

Narrated Abu Bakra

"The sun was eclipsed in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam), and he prayed two rak'ats."

Hadith No. 1015

Narrated Abu Bakra

"The sun was eclipsed in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam), and he went out dragging his cloak until he reached the mosque. The people gathered to him and he led them in praying two rak'ats. He said, 'The sun and moon are two of Allah's signs. They do not eclipse for the death of anyone. When that happens, pray and make supplication until it clears.' That was when a son of the Prophet (Sallallahu Alaihi Wasallam), called Ibrahim had died. People were saying that it happened because of that."

Comments

Here two narrations, one brief and another in detail, have been quoted from Abu Bakra. In both the narrations there is no mention of lunar eclipse. Since, in both these hadiths, Rasulullah (Salallahu Alaihi Wasallam) says that the solar as well as lunar eclipse is among the signs of Allah, this serves the purpose of Imam Bukhari.

Chapter 18

The title of this chapter (tarjamatul baab) has not been mentioned in all the compilations of Sahih al-Bukhari, and also no hadith under the title. The learned scholars have guessed that probably Imam Bukhari had left a space for it but later forgot to fill it. The purpose of the chapter is that if someone feels a fainting sensation in the prayer he or she can

pour some water over his/her head. But, this has to be a very short action.

Chapter 19 : The first rak'at is longer in the eclipse prayer.

Purpose of Tarjamatul Baab

Like in all other prayers it is preferable to make the first rak'at longer than the second in the eclipse prayer as well.

Hadith No. 1015

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), led us in the eclipse doing four rukus in two rak'ats. The first was longer."

Comments

According to the learned scholars the four rak'at mentioned here are actually the four ruku in two rak'ats, and the word 'Sajdatayn' meaning two rak'ats. So, it is not correct to consider the eclipse prayer consisting of four rak'ats as apparently comprehended by the literal meaning of the words.

Chapter 20 : Reciting aloud during an eclipse.

Purpose of Tarjamatul Baab

The jurists are in disagreement regarding the

loud or silent Qur'anic recitation in the eclipse prayer.

Quoting the above hadith in their support, Imam Bukhari along with Imam Ahmed, Abu Yousuf and Imam Muhammed favour the loud recitation. On the other hand the other three jurists - Imam Abu Haniefah, Imam Maalik and Imam Shaafa'ee consider the silent recitation better. They argue with the hadith quoted by Tirmidhi, Abu Dawood and Nasa'ee on the authority of Sumra bin Jundub which says:

"Rasulullah (Salallahu Alaihi Wasallam) offered eclipse prayer with us and we did not hear any voice from him".

Hadith No. 1016

Narrated Aisha

"In the eclipse prayer, the Prophet (Sallallahu Alaihi Wasallam), recited aloud. When he finished his recitation, he said the takbir and did ruku. When he came up from ruku, he said, 'Allah hears the one who praises him. Our Lord, and praise is Yours.'" Then he again recited. The eclipse prayer has four ruk'us and four sajdahs in two rak'ats.

Hadith No. 1017

Narrated Aisha

"The sun was eclipsed in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam), and he sent out someone to announce that the prayer was to be held in a group. He went forward and prayed four rukus and four sajdahs in two rak'ats."

Abdur-Rahman ibn Namir heard the same from Ibn Shihab. Az-Zuhri said, 'I said, 'What did your brother, 'Abdullah ibn az-Zubayr, do then? He only prayed two rak'ats like Subh when he prayed in Madinah.' He said, 'Indeed! He was mistaken as to the sunna.'

Sufyan ibn Husayn and Sulayman ibn Kathir corroborated from az-Zuhri that it is done aloud.

Comments

According to Sayyida Aisha as quoted in the first hadith the recitation was loud, but the three leading jurists - Imam Abu Haniefah, Imam Maalik and Imam Shaafa'ee did not base their view on this Hadith and instead preferred the hadith of Sumra bin Jundab quoted above as he had attended this eclipse prayer of Rasulullah (Salallahu Alaihi Wasallam) with the sole intention of learning that particular prayer and had stood in the rows of men which are nearer to the Imam as compared to women. Sayyida Aisha would have either been in her apartment or in the women rows which are farther from the Imam.

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*Book - The Prostration of
Qur'anic Recitation*

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Book – The prostration of Qur’anic recitation.

Chapter 1: What has come about the sajdas of the Qur'an and the sunan connected to them.

Purpose of Tarjamatul Baab

Prostration before Almighty, kneeling down with humility before Him is one of the highest forms of worship which takes a bondsman nearer to his Creator. It is a well said ‘when ‘I’ is lost, ‘He’ gets manifested and the two are inversely proportional. After having discussed the chapters related to the signs of Allah’s wrath - like drought and eclipses, Imam Bukhari has chosen the chapter related to the prostration of Qur’anic recitation.

Hadith No. 1018

Narrated Abdullah

"The Prophet (Sallallahu Alaihi Wasallam), recited an-Najm at Makkah and did sajda in it and those with him did sajda - except for an old man, who took a handful of pebbles and brought them up to his forehead and said, 'This is enough for me.' I later saw him killed as an unbeliever."

Comments

Prostration of Qur'anic recitation

There are certain verses in the Qur'an which when recited make it obligatory upon a believer to prostrate. This prostration is called "Sajda Tilawah" or the prostration of Qur'anic recitation. There is difference of opinion amongst the jurists about the number of such verses which make prostration obligatory. Al-Hasan, Ibn al-Musaib and Maalik etc., count them up to eleven. According to the Hanafite and Shaaafaite school, there are fourteen verses with difference of opinion about the two verses of sura Saadh and sura al-Haj.

On whom is the prostration of qur'anic recitation obligatory?

As per Imam Abu Haneifah, the prostration is obligatory on the one who recites such verses of recitation and those who listen to them with or without intention. They argue with the hadith which says:

"Sajdah is (obligatory) on the one who listens to it. Sajdah is on the one who recites it".

Quoting the following hadith in their support, Imam Maalik, Imam Shaafa'ee and Imam Ahmed consider the prostration of Qur'anic recitation as sunnah and not waajib (obligatory).

"Sura an-Najm was recited to the Prophet (Sallallahu Alaihi Wasallam) and he did not perform Sajdah".

The incident reported in this Hadith took place in Makkah. It so happened that when Rasulullah (Salallahu Alaihi Wasallam) recited the Sura an-Najm first time before the people, he knelt down for prostration and those present, believers and non-believers, also followed him in the act. This old man, mentioned as Umayya bin Khalf by some scholars, instead took some sand and pebbles in his hand and touched his forehead to it. He later died as a non-believer.

Chapter 2 : Prostration in Tanzil as-Sajda.

Purpose of Tarjamatul Baab

According to Ibn Bataal, all the jurists are in agreement about the presence of the verse of prostration (aayat us-sajda) in sura Alif Laam Mim at-Tanzeel. Imam Bukhari also agrees with the view held by the majority.

Hadith No. 1019

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Narrated Abu Hurayra

"The Prophet (Sallallahu Alaihi Wasallam) used to re-

cite, Alif-Laam-Mim Tanzil as-Sajda" and Hal ata ala'l-insan...' (74) in the fajr prayer on the day of Jumu'a."

Comments

This hadith has also been previously quoted in the chapter *باب ما يقرأ من صلاة الفجر يوم الجمعة* which says that Rasulullah (Salallahu Alaihi Wasallam) used to recite sura Alif Laam Mim at-Tanzil in the first rak'at and sura Dhahr in the second in the fajr prayer on Fridays. However, this hadith is silent whether he performed prostration of Qur'anic recitation or not. Some people have argued that since the name of the surah is Alif Lam Mim at-Tanzil Sajdah it includes the verse of prostration.

Chapter 3 : The Sajda in sura Sad.

Purpose of Tarjamatul Baab

The jurists are in disagreement regarding the Qur'anic prostration of sura Sad's verse, viz.,

وَلَقَدْ دَاوَّدَ إِنَّمَا فَتَنَّهٗ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ^{الْحَمْدُ} فَغَفَرْنَا لَهُ ذَلِكَ ^ط وَإِنَّ لَهُ
عِنْدَنَا لَـلْزُلْفَىٰ وَحُسْنَ مَّآبٍ

He (Dawūd) said, "He has certainly wronged you by demanding your ewe to be added to his ewe. Many partners oppress one another, except those who believe and do righteous deeds, and very few they are." And Dawūd realized that We had put him to a test, so he prayed to his Lord for forgiveness, and bowing down, he fell in prostration, and turned (to Allah).

So we forgave him that (lapse), and surely he has a place of nearness in Our presence, and an excellent resort. (38:24.25)

According to the Hanafi and the Maaliki schools, the

recitation of this verse makes the Qur'anic prostration obligatory, where as the Shaafa'ee and the Hambali disagree with this view. As per the Maaliki school the prostration is on saying the words 'anaab' whereas the Hanafites consider it on the recitation of 'Husn-u-Ma'aab'.

Hadith No. 1020

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Narrated Ibn Abbas

"Sad (sura) is not one of those which obliges prostration but I did see the Prophet (Sallallahu Alaihi Wasallam), doing sajda in it."

Comments

Sura Sad is not one of those which obliges prostration - this statement of Ibn Abbas has been widely debated by the learned scholars. Imam Shaafa'ee considers the prostration in this sura that of thanksgiving (shukr) and not obligatory, but Imam Abu Haneifa and Imam Maalik take it as compulsory. According to Imam Shaafa'ee and others, this prostration was performed by Dawood (AS) on account of thanksgiving after offerering taoba (repentance). Those who consider it obligatory argue in response to the statement of Ibn Abbas "is not one of those which obliges prostration", by saying that this prostration was basically the act of Dawood (AS) and this Ummah has been asked to follow his sunnah. A hadith quoted in Abu Dawood narrated by Ibn Sa'eed says:

“Rasulullah (Salallahu Alaihi Wasallam) recited sura Sad on the pulpit and when he reached the verse of prostration he came down and prostrated”.

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Chapter 4 : The prostration for sura an-Najm (53).

Ibn Abbas transmitted it from the Prophet (Sallallahu Alaihi Wasallam).

Purpose of Tarjamatul Baab

In this case also the jurists are in disagreement with regard to the Qur'anic prostration in sura an-Najm. It has been reported that there is no prostration in sura Mufassalat as per Imam Maalik. However, Imam Bukhari by establishing this chapter seems favouring the Qur'anic prostration in this sura.

Shah Waliullah Muhadith Delhvi writes:

“As per Imam Maalik there are fourteen prostrations and the three out of these which are in Mufassalat are not stressed upon; thus, as per him, the total of eleven became popular among people”.

Hadith No. 1021

Narrated Abdullah

"The Prophet (Sallallahu Alaihi Wasallam), recited Surat an-Najm and did sajda in it and all of the people did sajda, but one man there took a handful of pebbles or earth and brought it up to his face and said, 'This is enough for me.' I later saw him killed as an unbeliever."

Comments

As already discussed, the believers as well as the non-believers prostrated when Rasulullah (Salallahu Alaihi Wasallam) recited sura an-Najm except Umayya bin Khalf.

Why did non-believers prostrate?

According to the majority of scholars, owing to the awesome reverence and sensation of these Qur'anic verses the Makkan infidels got frightened and fell in prostration alongwith the Muslims.

In some narration it is quoted that Rasulullah (Salallahu Alaihi Wasallam) praised the idols of the Makkah infidels unintentionally while reciting sura an-Najm but most of the learned scholars refute the authenticity of these narration. Citing logical arguments Sheikh-ul-Hind has proved that the infidels did not perform the prostration because of praise to their idols. If it was so then they deserved condemnation and not praise and the old man who didn't prostrate deserved praise not condemnation. Further the infidels who prostrated later embraced Islam and the old man left the world as infidel.

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**Chapter 5 : Muslims doing sajda together with idolaters
although idolaters are unclean and do not do wudu.**

Ibn Umar used to do the sajda without wudu.

Purpose

Imam Bukhari has established this chapter here to convey that it no way affects the prostration of the believers if the non-believers accompany them in the same, and in order to strengthen his argument he points that Ibn Umar did not even consider wudu or ablution necessary for the prostration of Qur'anic recitation.

Hadith No. 1022

Narrated Ibn Abbas

"The Prophet (Sallallahu Alaihi Wasallam), prostrated in an-Najm and the Muslims, idolaters, jinn and men did sajda with him." Ibn Tahman related it from Ayyub

Comments

In the hadith, according to Ibn Abbas, not only the believers and non-believers but even the jins followed the Prophet (Sallallahu Alaihi Wasallam) when he performed the prostration on reciting sura an-Najm. This again proves that the effect of the revelation on everything around was such that everything bowed down in reverence and fear. The Qur'an is the word of Allah which carries with it His Majesty and Greatness. Jubair bin Mat'am, a noted companion of Rasulullah (Salallahu Alaihi Wasallam) when still a non-believer, says that on hearing Qur'anic recitation first time from Rasulullah (Salallahu Alaihi Wasallam) he felt as if the

chastisement was going to befall upon him that very time, and to overcome the fright he immediately embraced Islam and felt relieved of the terrific state he was in. May Allah bestow us with the blessing of understanding the Qur'an and act upon it.

Chapter 6 : Someone reciting an ayat of sajda and not prostrating.

Purpose of Tarjamatul Baab

According to the learned scholars Imam Bukhari here wants to convey that it is not compulsory to perform the Qur'anic prostration immediately if one recites it in a state other than the prayer but can be delayed.

Hadith No. 1023

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Narrated Qusait

Ata ibn Yasar asked Yazid ibn Thabit, who claimed that he had recited sura an-Najm to the Prophet (Sallallahu Alaihi Wasallam), and he did not do sajda in it.

Hadith No. 1024

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Narrated Yazid ibn Thabit

"I recited Surat an-Najm to the Prophet (Sallallahu Alaihi Wasallam), but he did not prostrate in it."

Comments

Here Imam Bukhari has quoted two hadiths both from Zayd bin Thabit who says that he recited sura an-Najm in front of Rasulullah (Salallahu Alaihi Wasallam) and he (i.e., Rasulullah (Sallallahu Alaihi Wasallam)) didn't prostrate. In the earlier hadith of Ibn Abbas it was stated that Rasulullah (Salallahu Alaihi Wasallam) performed the prostration on reciting sura an-Najm. According to the learned scholars it is possible that Rasulullah (Salallahu Alaihi Wasallam) did not perform the prostration immediately but it cannot be said with certainty that he didn't do so at all. They have implied that the prostration of the Qur'anic recitation can be performed later as well, though preferable to perform immediately.

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Chapter 7 : The sajda of "idha's-sama'n-shaqqat"**Purpose**

Imam Bukhari here says that there is Sajdah in Surah Inshiqaaq. It was earlier said that some scholars believe that there is not Sajdah in Mufassalat Surah.

Hadith No. 1025

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Narrated Abu Salama

"I saw Abu Hurayra reciting 'idha's-sama'n-shaqqat' and doing sajda in it. I said, 'Abu Hurayra, did I see you doing sajda?' He said, 'If I had not seen the Prophet (Sallallahu Alaihi Wasallam), doing sajda, I would not have done sajda.'"

Comments

Abu Hurayra recited sura Inshiqaaq and performed prostrations. On being asked about it by Abu Salama - the son of Abdul Rahman bin Auf, he said that had he not seen Rasulullah (Salallahu Alaihi Wasallam) doing so he would not have done it. From this some scholars infer that the issue of Qur'anic prostration in Mufassalat suras was not unanimously agreed upon by the companions- Allah knows the best.

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Chapter 8 : Someone doing sajda together with the sajda of the reciter.

Ibn Mas'ud said to Tamim ibn Hadrham when he was a boy and recited an ayat of sajda, "Prostrate, for you are our imam."

Purpose of Tarjamatul Baab

Imam Bukhari has established this chapter to mention the decree for a listener of the verse of prostration. This issue has been widely debated by the learned scholars. Ibn Bataal writes:

"There is consensus amongst the jurists of all cities that the

Sajdah becomes compulsory on listener if the recitor performs the Sajdah”.

Imam Bukhari also seems to favour this view. A young boy - Tameem bin Hazlam who once recited the verse of prostration in front of Ibn Masood was directed to perform prostration first, as it primarily becomes obligatory upon the reciter to prostrate, and then upon the listeners.

Hadith No. 1026

Narrated Ibn Umar

"The Prophet (Sallallahu Alaihi Wasallam), used to recite to us a sura which contained a sajda and he would do sajda and we would do sajda provided we could find a place to put our foreheads."

Comments

According to Ibn Umar whenever Rasulullah (Salallahu Alaihi Wasallam) recited the verse of prostration he would prostrate and the people would follow him. Now, the question arises if the reciter does not prostrate what should the listeners do? Ibn al-Munzir quotes from Imam Shaafa'ee:

"If A listener likes to perform the prostration he should do so”.

Baihaqi has quoted from Ata bin Yaseer that a person came to Rasulullah (Salallahu Alaihi Wasallam) and recited a verse of prostration and did sajda and Rasulullah (Salallahu Alaihi Wasallam) followed him. Then another person recited

a verse of prostration for Rasulullah (Salallahu Alaihi Wasalam) but he did not prostrate. When asked he said that since he (the recitor) didn't prostrate though being the Imam of recitation at that moment, so he also didn't follow him.

Chapter 9 : The crush of people when the imam recited an ayat of sajda.

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The purpose of this chapter is to clear the unnecessary notion of making the rows and having enough space for doing Qur'anic recitation.

Hadith No. 1027

Narrateed Umar

"The Prophet (Sallallahu Alaihi Wasallam), used to recite an ayat of sajda when we were with him. He would do sajda and we would do sajda with him. There was such a crowd of us that some of us could not do the sajda for lack of room for our foreheads."

Comments

This hadith has already been discussed.

Chapter 10 : Someone thinking that Allah the Mighty and Exalted has not made sajda obligatory

Imran ibn Husayn was asked about a man who heard an ayat of sajda but was not sitting down [to listen to the recitation] when he did so. He said, "I think that even if he is sitting down it is not obligatory for him." When Salman [passed by a group of people who were reciting and then prostrated for an ayat of prostration, he] said, "We did not come for this." Uthman said, "The sajda is obligatory for all who hear it." Az-Zuhri said, "You should only do the sajda in a state of purity. When you do sajda and are not travelling, face the qibla. If you are riding, then you do it whichever way you are facing." As-Sa'ib ibn Yazid did not do sajda when storytellers recited such an ayat.

Purpose of Tarjamatul Baab

In the preceding chapters Imam Bukhari discussed the obligatory nature of the Qur'anic recitation, now he is discussing the view of those opposing it. On being asked about one who unintentionally and by chance comes to listen the verse of Qur'anic recitation?, Imran bin Husayn replies, "What even if he had the intention of listening it?". It seems that he did not consider the prostration obligatory for an intentional or unintentional listener. The second incident that Imam Bukhari has quoted is of Salman Farsi who did not perform sajda of prostration on listening to a verse, saying that he had no intention of listening to it. The third is a

quoted statement of Sayyiduna Uthman according to whom the sajda is for an intentional listener.

Hadith No. 1028

Narrated Rabia

"Umar ibn al-Khattab recited Sura an-Nahl (16) on the minbar on the day of Jumua. When he reached the sajda, he came down and did sajda and the people did sajda. The following Jumua, he recited it. When he came to the prostration, he said, 'O people! When someone comes to an ayat of sajda, if he does sajda, he has acted rightly and if he does not do sajda, he has not done anything wrong.' Umar did not do sajda."

Ibn Umar added, "Allah has not made the sajda compulsory. It is up to us."

Comments

In this hadith, according to Rabia Sayyiduna Umar Ibn al-Khattab recited sura an-Nahl on a Friday and after reciting the verse of prostration offered sajda. Again, the next Friday, he recited the same sura but did not perform sajda.

People, who opine that the prostration of Qur'anic recitation is not obligatory, put forward this hadith in support of their argument. As per Naafe, Ibn Umar further added that Allah has not made the sajda obligatory. However, people who consider the sajda obligatory argue with the hadiths quoted in earlier chapters and also with the verse of the Qur'an which says:

And when the Qur'an is recited to them do not bow in adoration? (84:21)

In response to the hadith of Sayyiduna Umar, they say that he was a strict teacher and hence did not offer sajda the second Friday to teach the people about it being unnecessary to perform immediately and that it can be delayed as well, Allah knows the best.

Chapter 11: Anyone reciting an ayat of sajda in the prayer should do sajda for it.

Purpose of Tarjamatul Baab

Here, according to the learned scholars, Imam Bukhari conveys his differences with the Maaliki School who consider it makrooh (disliked) to recite the sura comprising verse of prostration in the prayer.

Hadith No. 1029

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Narrated Abu Rafi

"I prayed isha behind Abu Hurayra and he recited, 'idha's-sama'n-shaqqat.' He did sajda. I said, 'What is this?' He said, 'I did sajda for it behind Abu'l-Qasim (Sallallahu Alaihi Wasallam), and I will continue to do sajda for it until I meet him.'"

Comments

This hadith has been quoted previously also. The majority of jurists agree on the permissibility of reciting a sura comprising a verse of prostration in the prayer.

Chapter 12 : Someone who cannot find a place to prostrate with the imam due to the crush of people.

Purpose of Tarjamatul Baab

Majority of jurists consider it permissible to perform prostration of Qur'anic recitation on the backs of other people in case of limited space, however, the Maalikites disagreeing with the view deem it preferable to prostrate in turns. Imam Bukhari seems to concur with the majority view.

Hadith No. 1030

Narrated Ibn Umar

"When the Prophet (Sallallahu Alaihi Wasallam), used to recite the sura which contained a sajda, he would do sajda and we would do sajda with him. Some of us could

not find any place to put our foreheads."

Comments

Not finding a definite view of the learned scholars on the issue, Ibn Bataal says that since the sajda of a prayer is compulsory (fardh) and that of recitation sunnah, so there is possibility of difference between the two.

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The Book of Shortening the Salaat
(Prayer)

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The Book of Shortening the Salaat (Prayer)

Chapter 1 : What has come down about shortening the prayer and for how long a stay has to be for someone to be allowed to shorten it.

Purpose of Tarjamatul Baab

Here Imam Bukhari has raised two issues, viz i) Shortening of prayer i.e., Qasr ii) Duration upto which one can shorten the prayers. The learned scholars are in consensus regarding the first issue i.e., shortening of the prayer; however, the second issue has been highly debated by the jurists.

Hadith No. 1031

Narratee Ibn Abbas

"The Prophet (Sallallahu Alaihi Wasallam), once stayed somewhere for nineteen days during which he shortened the prayers. So when we travelled somewhere for nineteen days we would shorten the prayer but if we stayed longer we would do the full prayer."

Hadith No. 1032

Narrated Yahya bin Abi Ishaq

Anas was heard to say, "We went out with the Prophet (Sallallahu Alaihi Wasallam), from Madina to Makkah and he prayed two rak'ats for every prayer [except magrib] until we returned to Madina. Yahya ibn Abi Ishaq said, "I asked, 'Did you stay in Makkah at all?' He replied, 'We stayed for ten days.'"

Comments

The Qur'an says

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ

When you travel on the earth, there is no sin on you in shortening your Salah (4:101)

This verse was revealed in the 4th year of Hijra and it was at the time of the battle of Anmar when asr prayer was

offered as qasr (shortened) for the first time. With this divine injunction the believers were given relaxation in prayer during a journey, and were also allowed to shorten their prayers. Rasulullah (Salallahu Alaihi Wasallam) said in a hadith:

“It is a charity from Allah, so accept His charity”. (Muslim, Abu Dawood, Tirmidhi)

During a journey the four rak'at compulsory (fardh) prayer viz., dhuhr, asr and isha are to be shortened to two. There is no shortening of fajr and magrib prayer. To offer sunnah prayers during a journey is optional but it is compulsory to shorten the compulsory (fardh) four rak'ats to two. According to the Hanafite School, the shortening of prayer on a journey is waajib (obligatory); however, the Maalikites consider it sunnah alal-Mo'akada and the rest as simple sunnah.

Juristic view about the duration after which the shortening of prayer becomes obligatory

As per the first hadith narrated by Ibn Abbas, Rasulullah (Salallahu Alaihi Wasallam) stayed for nineteen days and offered shortened prayers. Here Ibn Abbas is reporting the incident of the victory of Makkah. Since Rasulullah (Salallahu Alaihi Wasallam) stayed for nineteen day so Ibn Abbas thought that nineteen days was the limit. If someone stays at a place for less than nineteen days, he should offer shortened prayers if for more than nineteen days then he should offer complete prayers.

Ibn Bataal writes:

“According to al-Mahlab, the jurists do not interpret this hadith the way Ibn Abbas has done. They hold that the prophet (Sallallahu Alaihi Wasallam), during this period mentioned by Ibn Abbas had not resolved to stay but was waiting for victory and to leave after that”.

In the second hadith Sayyiduna Anas is reporting the incident of Hajjat-ul-Vida of Rasulullah (Salallahu Alaihi Wasallam) in which he stayed in Makkah for ten days and offered the shortened prayer.

Ibn Bataal writes:

“The jurists interpret the hadith of Anas saying that the stay of Rasulullah (Salallahu Alaihi Wasallam) in Makkah was ten days because he was leaving. Since he had the intention of leaving that is why he was offering shortened prayers”.

All the jurists concur that a person staying at a place away from his home place with the intention of leaving the place at the very moment his work is over, he will have to offer shortened prayer even if his stay prolongs to years together. Ibn Bataal further writes:

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“Jabir reported that the Prophet (Salallahu Alaihi Wasallam) stayed at Tabuk for twenty days and offered qasr; Ibn Umar stayed at Azerbaijan for six months (during a battle) and offered qasr; Anas stayed at Nishapur for four years and offered qasr and same was done by many companions”.

According to three main juristic Imams other than Imam Abu Haneifah, the limit is four days; iff one intends to stay for more than four days he should offer complete prayer

and if less than four then qasr as:

“The stay of Rasulullah (Salallahu Alaihi Wasallam) in Makkah lasted four days”.

Imam Abu Haneifah considers the limit to be fifteen days. In his argument he puts forward the following hadith of Ibn Umar quoted by Abu Bakr bin Abi Shaeba:

Both Ibn Umar and Ibn Abbas are quoted to have said, “If you resolve to stay for fifteen days then complete the prayer.”

Chapter 2 : The prayer at Mina.

Purpose of Tarjamatul Baab

Here Imam Bukhari is discussing an issue which has remained highly controversial amongst the jurists; however, he has not mentioned his view in the Tarjamatul Baab. There are two issues here viz.,

1. Whether it is compulsory for everyone or only the travellers to offer qasr at Mina during Haj.
2. Whether this Qasr is associated with the Haj rituals itself or because of travelling.

Hadith No. 1033

Narrated Abdullah

"I prayed two rak'ats at Mina with the Prophet, Abu Bakr

and Umar, and also with 'Uthman at the beginning of his rule, but he later did the prayer in full."

Hadith No. 1034

Narrated Haritha ibn Wahb

"The Prophet (Sallallahu Alaihi Wasallam), led us in the prayer at Mina doing two rak'ats in a time of peace."

Hadith No. 1035

Narrated Ibrahim

I heard Abdur-Rahman to say, "Uthman ibn Affan led us in prayer at Mina doing four rak'ats. Abdullah ibn Mas'ud was told about that and he said, 'We belong to Allah and return to Him!' Then he said, 'I prayed two rak'ats with the Messenger of Allah (Sallallahu Alaihi Wasallam), at Mina and I prayed two rak'ats with Abu Bakr at Mina, and I prayed two rak'ats with Umar ibn al-Khattab at Mina. Would that I were lucky enough to have two out of the four rak'ats accepted!'"

Comments

Ibn Bataal writes:

“All the jurists agree that during Haj pilgrims coming to Makkah (from outside) should offer qasr there, at Mina and all other related places as they are considered to be in journey”.

“And the jurists differed about the prayer of Makkan residents at Mina, and Maalik said Makkans will offer complete prayer at Makkah and qasr at Mina

“A group said, “Makkans will not offer qasr at Mina and Arafat since these (two) places are not a distance where qasr becomes applicable, same has been quoted from Atta, Zuhri, Thouri, People of Kofa Shaa'fa'ee and Ahmed. Tahawi said:

“Haj does not make qasr obligatory as the people of Mina and Arafat offer complete prayer during Haj, and it is not related to a place but to the travelling”.

From the above quoted three narrations by Imam Bukhari, it is clear that Rasulullah (Salallahu Alaihi Wasallam), Abu Bakr, Umar Ibn al-Khattab offered qasr at Mina but Uthman bin Affan, during his Caliphate, used to offer complete prayer there which was questioned by Abdullah bin Mas'ood. It is well known that Rasulullah (Salallahu Alaihi Wasallam), Abu Bakr and Umar came to Haj from Madina and hence

were travelers at Mina. Now, according to some scholars, they offered qasr at Mina for being a part of Haj while as per others they offered qasr because of being travelers and not as a part Haj. Taking lot of pains in explaining why Sayyiduna Uthman offered complete prayer at Mina some learned scholars hold that he was a resident of Makkah wherefrom he offered Haj thus having no validity of offering Qasr.

Chapter 3 : What length of time the Prophet stayed when he went on hajj.

Purpose of Tarjamatul Baab

Here Imam Bukhari is discussing how long Rasulullah (Salallahu Alaihi Wasallam) stayed at Makkah during his farewell Haj. The whole stay in and around Makkah was ten days but in Makkah proper it was four days.

Hadith No. 1036

Narrated Ibn Abbas

"The Prophet (Sallallahu Alaihi Wasallam), and his Companions arrived on the fourth morning of the month of hajj saying the talbiya. He commanded them to make it an'umra except for those with sacrificial animals with them." Jabir corroborated it.

Comments

At the time of the victory of Makkah Rasulullah

(Salallahu Alaihi Wasallam) entered Makkah 4th of Dhul-Haj and left for Mina on the 8th. He stayed in Makkah for nineteen days. In this hadith, according to Ibn Abbas, Rasulullah (Salallahu Alaihi Wasallam) asked his companions to make Umrah intention instead of Haj except those who had sacrificial animals along with them as it was necessary to carry the animals to an appropriate place of sacrifice. The majority of jurists including Imam Abu Haniefah, Imam Maalik and Imam Shafa'ea say that it was made permissible only that time for the companions of Rasulullah (Salallahu Alaihi Wasallam) to convert their Haj intention into Umrah intention and that it is not permissible for anyone else. However Imam Ahmad says that it is permissible for those to change the intention of Haj into that of Umrah who do not carry sacrificed animal along with them.

Chapter 4 : How long must a journey be before someone can shorten the prayer?

The Prophet (Sallallahu Alaihi Wasallam), called travelling a day and a night a journey. Ibn Abbas used to shorten the prayer and break the fast for a distance of four *burud* (postal stages) which is sixteen farsakhs.

Purpose of Tarjamatul Baab

Here Imam Bukhari is discussing the length of journey that makes qasr compulsory on a person.

Hadith No. 1037

Narrated Ibn Umar

The Prophet (Sallallahu Alaihi Wasallam), said, "A woman should not travel for three days without a dhu mahram [close male relative]."

Hadith No. 1038

Narrated Ibn Umar

The Prophet (Sallallahu Alaihi Wasallam), said, "A woman should not travel for three days without a dhu mahram [close male relative]."

Ibn al-Mubarak corroborated it from Ubaydullah.

Hadith No. 1039

Narrated Abu Hurayra

"It is not lawful for a woman who believes in Allah and the Last Day to travel the distance of a day and a night without

having a mahram with her."

Malik corroborated it from al-Maqburi from Abu Hurayra.

Comments

Here Imam Bukhari has quoted three hadiths. In two of these it is mentioned that a woman should not travel alone if her journey has to exceed three days. The third hadith mentions that she should avoid travelling if it exceeds even one day and night without a dhu-mahram (a close relative with whom a woman can never marry like brother, father etc).

According to the learned scholars, Imam Bukhari didn't find any clear hadith to define the length of distance needed to be travelled for qasr, so he quoted the hadiths which mention the rules of travelling that apply to a woman when she leaves her home. If a woman has to undertake a journey requiring these three days and three nights or more then she should not go alone. By mentioning this Imam Bukhari wants to prove that it is this much length of journey which alters the rules, e.g., a woman cannot travel without a dhu-mahram for more than three days. On the same analogy it can be deduced that qasr should become compulsory for this much of journey.

Abu Haniefa said, "The distance which makes Qasr obligatory are three day and three nights walk of the camel or pedestrian walk".

Some people say twenty one pharasangs and it is also said eighteen pharasangs also vetted by fatwa. And Maalik said, "Qasr will not be placed into force for less than forty eight

miles". One pharasung is three miles.

As per the learned scholars, if the duration is to be taken into consideration then it is pedestrian walk for one day and one night, however, if the length of the distance is the measurement then it is forty eight miles or seventy seven kilometers.

Chapter 5 : You can shorten the prayer when you have left the place you live.

Ali, peace be upon him, led and shortened the prayer even though he could still see the houses. When he returned, he was told, "This is Kufa." He said, "No, not until we enter it."

Purpose of Tarjamatul Baab

Here Imam Bukhari is discussing when and from where one should start the Qasr i.e. offering of shortened prayer. By quoting Sayyiduna Ali that he started Qasr after leaving Kofa when the houses of Kofa were still visible, Imam Bukhari seems to be in agreement with the majority view which says that the Qasr should be started soon after coming out of the locality.

Hadith No. 1040

Narrated Anas

"I prayed dhuhr with the Prophet (Sallallahu Alaihi Wasal-

lam), doing four rak'ats in Madina and we prayed asr with two rak'ats at Dhul-Hulayfa."

Hadith No. 1041

Narrated Aisha

"When the prayers were first made obligatory, they were all two rak'ats. Then the travelling prayer stayed the same but the prayer of the resident was made complete [i.e., four rak'ats]."

Az-Zuhri said, "I asked Urwa, 'Why did Aisha do the full prayers?' He said, 'She followed the same interpretation as Uthman.'"

Comments

Ibn Qudama writes:

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"Qasr is not valid for the one who intends travelling until he leaves behind him the houses of his city or place".

All jurists agree upon this issue. In the first hadith as per Sayyiduna Anas when Rasulullah (Salallahu Alaihi Wasallam) made intention to travel (from Madina to Makkah) he offered full prayers in Madina and qasr at Dhul-Hulayfa about six miles from Madina. According to Allaama Ayni it is illogical to deduce from this hadith that the qasr can be offered even for a short journey of six miles because Rasulullah (Salallahu Alaihi Wasallam) had not intended to travel upto

Dhul Hulayfa only but Makkah. This hadith, as the learned scholars maintain, support the view that qasr starts once one comes out of his locality with the intention of travelling the distance necessary to enforce qasr upon him.

In the second hadith Sayyida Aisha mentions that initially the total number of rak'ats made compulsory were only two. Allama Ayni writes:

“The first thing regarding prayers that was made obligatory on Rasulullah (Salallahu Alaihi Wasallam) was two rak'ats; two rak'ats except that of magrib.

It is compulsory to offer two rak'ats of prayer always whether a person is on a journey or at home, says Sayyida Aisha. It is also reported in other narrations that initially during Makkan period the number of compulsory prayer rak'ats was only two and later at Madinah the number was escalated to four.

An opinion is reported from Sayyiduna Aisha that complete prayer can be offered during travelling as well but in the above quoted hadith she says that the prayer during a journey is only two rak'ats. Zuhri, on asking Urwa about this contradiction was told that Sayyida Aisha had the same opinion as that of Sayyiduna Uthman. It is said that Sayyiduna Uthman offered complete prayers during a journey after becoming Muqeem (one who intends to stay at a particular place temporarily or permanently).

Chapter 6 : Praying Magrib three rak'ats in journey.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey the impermissi-

bility of qasr or shortening of prayer in respect of magrib prayer which is of three rak'ats.

Hadith No. 1042

Narrated Abdullah ibn Umar

"I saw the Messenger of Allah (Sallallahu Alaihi Wasallam), when he was in a hurry on a journey, delay magrib and join it with isha'." Salim said, "Abdullah used to do that when he was in a hurry on a journey." Saalim added, "Ibn Umar used to join magrib and isha at Muzdalifa."

Hadith No. 1043

Narrated Saalim

"Ibn Umar delayed magrib when he heard that his wife, Safi-

yya bint Abi 'Ubayd, was dying [or had died]. I said to him, 'The prayer!' He said, 'Carry on.' I said, 'The prayer!' He said, 'Carry on,' until he had gone two or three miles. Then he got down and prayed and said, 'This is how I saw the Prophet (Sallallahu Alaihi Wasallam), pray when he was travelling in a hurry.' 'Abdullah said, "When the Messenger of Allah (Sallallahu Alaihi Wasallam), was travelling in a hurry, I saw him delay magrib and then pray it doing three rak'ats. Then he would say the taslim and then after a short time the iqama was said for isha and he prayed it doing two rak'ats. Then he said the taslim. He did not do any supererogatory prayers after isha until he got up in the middle of the night."

Comments

According to the above quoted two hadiths, Rasulullah (Sallallahu Alaihi Wasallam) and Ibn Umar used to delay magrib prayer and combine it with isha when in a hurry during a journey. The magrib prayer was offered late but before the start of isha time in such a way that both were offered in their stipulated time limits. This issue has been discussed under the title Jama Byna-as-Salaatayn (combining two prayers). Here Imam Bukhari wants to prove the issue of offering complete (3 rak'ats) magrib prayer even during travelling.

Chapter 7 : Supererogatory prayers on animals no matter which way the animal is facing.

Purpose of Tarjamatul Baab

Since Imam Bukhari is discussing the issues related to the qasr prayer, here now he conveys that the supererogatory prayers can be offered while mounting an animal and that

facing the Qibla during such a prayer is not necessary.

Hadith No. 1044

Narrated Amir

"I saw the Prophet (Sallallahu Alaihi Wasallam), praying on his mount no matter which way it was facing."

Hadith No. 1045

Narrated Jabir ibn Abdullah

The Prophet (Sallallahu Alaihi Wasallam), used to pray supererogatory prayers while he was riding and not facing qibla.

Hadith No. 1046

Narrated Nafi

"Ibn Umar used to pray on his mount and he would also pray the witr on it. He reported that the Prophet (Sallallahu Alaihi Wasallam), used to do that

Comments

Al-Mahleb said:

“These hadiths specify the statement of Allah, “And wherever you are, turn your faces towards it” (2:150).

This refers to compulsory prayer for which it is a must to face Qibla.

And the statement of Allah:

“Wherever you turn the glory of God is everywhere”. (2:115)

“Indeed this is about the supererogatory prayer on the riding animal”.

Large number of jurists derived from these hadith that the offering of supererogatory prayer on riding animals during travelling towards a direction other than Qibla is permissible”.

Chapter 8 : Doing the prayer by gesture on an animal.

Purpose of Tarjamatul Baab

In the previous chapter Imam Bukhari conveyed the permissibility of offering supererogatory prayers on an animal back and now he says that during this state the ruku and sajda can be offered by gestures.

Hadith No. 1047

Narrated Abdullah ibn Dinar

"During journeys Abdullah ibn Umar used to pray on his mount using gestures no matter which way it turned. Abdullah said that the Prophet (Sallallahu Alaihi Wasallam), used to do that."

Comments

Ibn Bataal writes:

"While on an animal back it is sunnah to offer prayer by gestures and for sajda one should bend more than ruku."

This is the relaxation given by the Shari'ah wherein one can offer supererogatory prayers without facing qibla and even stopping and dismounting from a conveyance. Since one cannot offer ruku or sajda on an animal so doing so by gestures only has been kept permissible.

Chapter 9 : Dismounting for the compulsory prayers.

Purpose of Tarjamatul Baab

Mentioning the permissibility of offering supererogatory prayer while mounting a conveyance Imam Bukhari now makes it explicit the necessity of dismounting and facing the qibla when one has to offer a compulsory prayer.

Hadith No. 1048

Narrated Amir ibn Rabi'a

"I saw the Messenger of Allah (Sallallahu Alaihi Wasallam), while riding doing supererogatory prayers by gesturing with his head in whatever direction he was facing, but the Messenger of Allah (Sallallahu Alaihi Wasallam), did not do that for the obligatory prayers."

Hadith No. 1049

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Narrated Salim

"'Abdullah used to pray on his mount during the night while travelling and he did not care which way he was facing. Ibn Umar said, 'The Messenger of Allah (Sallallahu Alaihi Wasallam), used to pray supererogatory prayers on his mount no matter which way he was facing and he would pray the witr on it, although he did not pray the obligatory prayers on it.'"

Hadith No. 1050

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Narrated Jabir ibn Abdullah

The Prophet (Sallallahu Alaihi Wasallam), used to pray on his mount towards the East. When he wanted to pray the obligatory prayer, he would dismount and face qibla."

Comments

All the above hadiths mention that Rasulullah (Salallahu Alaihi Wasallam) would offer compulsory prayers on ground after dismounting an animal and face Qibla, the issue agreed upon by all the jurists. As per the learned scholars, this does not apply when one is travelling by train or a boat but facing the qibla shall still remain mandatory.

Chapter 10 : Performing supererogatory prayers on a donkey.

Purpose of Tarjamatul Baab

In the previous chapters the permissibility to offer prayers while mounting an animal was mentioned now Imam Bukhari wants to clarify that a donkey is also included among the animals.

Hadith No. 1051

Narrated Anas ibn Sirin

"We went to welcome Anas when he came back from Syria

and met him at Ayn at-Tamr. I saw him praying on a donkey facing that way - meaning to the left of the qibla. I said, 'I saw you praying facing other than the qibla.' He said, 'If I had not seen the Messenger of Allah (Sallallahu Alaihi Wasallam), doing it, I would not have done it.'"

Hajjaj related it from Anas ibn Sirin.

['Ayn at-Tamr: a place in Iraq.]

Comments

Once Sayyiduna Anas bin Maalik went to Syria to see Maalik bin al-Marwaan and convey to him the complaints about Haj pilgrims. According to Anas bin Sirin, on return from Syria they received Sayyiduna Anas at a place called Ayn at-Tamr located in Iraq. There they found him offering prayer mounted on his donkey without facing qibla. On being asked about it Sayyiduna Anas replied that he had seen Rasulullah (Salallahu Alaihi Wasallam) doing so.

Chapter 11 : Someone not doing supererogatory prayers before or after the prayer on journeys.

Purpose of Tarjamatul Baab

Imam Bukhari here explains the optional nature of sunnah prayer before or after a compulsory prayer during travel. In some compilations of Bukhari the word *قبلها* i.e., 'before a compulsory prayer' is not mentioned, but there is consensus of the scholars regarding the optional nature of prayer before or after a compulsory prayer during a journey.

Hadith No. 1052

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Narrated Hafs ibn Asim

"Ibn Umar went on a journey and said, 'I accompanied the Prophet (Sallallahu Alaihi Wasallam), and did not see him perform any supererogatory prayers [before the obligatory prayers] while on a journey. Allah, may His mention be exalted, says, 'You have a good model in the Messenger of Allah.' (33:21)"

Hadith No. 1053**Narrated Ibn Umar**

"I accompanied the Messenger of Allah (Sallallahu Alaihi Wasallam), and he never did more than two rak'ats on journeys. Abu Bakr, Umar and 'Uthman also did the same."

Comments

Tirmidhi says:

"The learned scholars differed in their opinion after the Prophet (Sallallahu Alaihi Wasallam) and some companions were seen offering sunnah during travel and same has been said by Ahmad and Ishaq".

“Many among the learned scholars were seen not offering prayers before or after (a compulsory prayer)”.

Allama Ayni writes:

“The meaning of one who does not offer sunnah during travel is accepting the relaxation”.

“One who offers sunnah for him there is lot of reward”.

“According to the majority of the learned scholars sunnah prayer during travel is optional”.

“Leaving them (sunnah) is from the relaxation point of view and offering them is a means of attaining Allah’s nearness.”

Chapter 12 : Someone doing supererogatory prayers on a journey before but not after the prayers.

The Prophet (Sallallahu Alaihi Wasallam), did the two rak'ats of fajr [before Subh] on journeys.

Purpose of Tarjamatul Baab

In the previous chapters it was said that the sunnah prayer before and after a compulsory prayer turns optional during journey and that these were usually not offered, and here it is said that one can offer rest of the optional prayers like tahajjud, ishraq and chasht etc. during travelling.

Hadith No. 1054

Narrated Abdur-Rahman ibn Abi Layla

"No one but Umm Hani informed us that they had seen the Prophet (Sallallahu Alaihi Wasallam), pray duha. She mentioned that on the day Makkah was conquered, the Prophet (Sallallahu Alaihi Wasallam), did ghusl in her house and prayed eight rak'ats.[She said,] 'I never saw him do a more rudimentary prayer than it, but he did a complete ruku' andsujud.'"

Hadith No. 1055

Narrated Amir

He had seen the Prophet (Sallallahu Alaihi Wasallam), doing supererogatory prayers at night during a journey on the back of his animal whichever way it turned.

Hadith No. 1056

Narrated Ibn Umar

The Messenger of Allah (Sallallahu Alaihi Wasallam), used

to do supererogatory prayers on the back of his mount no matter which way it was facing, gesturing with his head. Ibn Umar used to do that.

Comments

According to Umm Hani Rasulullah (Sallallahu Alaihi Wasallam) offered eight rak'ats of duha (chasht) prayer in her home on the day of the victory of Makkah. He stayed in Makkah for ten days and had come from Madinah so the rules of journey were applicable. Since Rasulullah (Sallallahu Alaihi Wasallam) offered the optional prayer despite being a traveler, the learned scholars deduced from this Hadith that it is permissible to offer obligatory prayer during a journey. The second and third Hadith also support this view. In the second hadith Aamir bin Rabee'a says that he saw Rasulullah (Sallallahu Alaihi Wasallam) offering tahajjud prayer during travelling and in the third hadith Abdullah bin Umar reports that he saw Rasulullah (Sallallahu Alaihi Wasallam) offering optional prayer while mounted on his animal.

The learned scholars say that the statement of Imam Muhammad is quite balanced view on this topic:

"A traveler should offer sunnah if he is at peace and stationary on the other hand if he is in fear and on the run then he should not and this is the accepted view".

Chapter 13 : Joining magrib and isha on a journey.

Purpose of Tarjamatul Baab

Now Imam Bukhari is discussing the issue of Jama'a

Byna-s-Salaatayn i.e., the combining of two prayers together viz., dhuhr with asr, and magrib with isha.

Hadith No. 1057

Narrated Salim's

"The Prophet (Sallallahu Alaihi Wasallam), used too in magrib and isha when he was in a hurry during a journey."

Hadith No. 1058

Narrated Ibn Abbas

"The Messenger of Allah (Sallallahu Alaihi Wasallam), used to join dhuhr and asr when he was travelling, and he would also join magrib and isha."

Hadith No. 1059

Narrated Anas ibn Malik

"The Prophet (Sallallahu Alaihi Wasallam), used to join the prayers of magrib and isha on a journey."

Hafs corroborated from Anas that the Prophet (Sallallahu Alaihi Wasallam), joined prayers.

Comments

There is consensus amongst the jurists that the combining of two prayers during a journey is permissible. Now, there are two ways of combining the two prayers viz.:

1. Jama'a haqeeqi جمع حقيقي - In this the two prayers are combined in such a way that one among the two is offered at its own stipulated time while the other is preponed to it, e.g., preponing asr and offer it with dhuhr, the view held by Imam Shaafa'ee and Imam Ahmad.
2. Jama'a sawri جمع صوري - In this both the prayers are offered at their stipulated time periods. They are combined in such a way that the one is postponed towards its end time and the other is offered just at the beginning of its time. E.g., if dhuhr time ends at 5 PM after which the time of asr resumes, dhuhr is offered say at 4:50 PM and asr just after 5 PM. This way both the prayers are offered at their stipulated time periods. Allah says in the Qur'an:

For such prayers are enjoined on believers at stated times.
(4:103)

As per this verse it is compulsory to offer each prayer at its own time, the view held correct by Imam Abu Haniefah. Ahmad reports on the authority of Sayyida Aisha:

"The Prophet (Sallallahu Alaihi Wasallam) used to postpone dhuhr and prepone asr and postpone majrib and prepone isha during journey". (Musnad Ahmad)

According to the below mentioned hadith quoted by Abu Dawood and Nasa'ee on the authority of Jaabir, magirb

was delayed till isha.:

“The Prophet (Sallallahu Alaihi Wasallam) was in Makkah at the time of sunset and offered together (magrib and isha) at (a place) Saraf”.

Nasa'ee quotes on the authority of Ibn Abbas:

“I offered dhuhr and asr prayer together with Rasulullah (Sallallahu Alaihi Wasallam), he postponed dhuhr and preponed asr, (and then) postponed magrib and preponed isha when he offered magrib and isha”.

A good number of narrations support the Jama' Sowri view, however some scholars like Khattabi, considering the permissibility of combining two prayers during a journey a relaxation given by the Shariah, maintain no time restrictions in this regard; but the majority of scholars including Ibn Hajar (RA) don't agree with this view.

Combining dhuhr and asr at Arafat

All the jurists consider Jama' Haqeequi permissible on the 9th of Dhul-Hijja at Arafat in which dhuhr and asr prayer are offered together at dhuhr time.

Chapter 14 : Is there an adhan or iqama when magrib and isha are joined?

Purpose of Tarjamatul Baab

In this chapter Imam Bukhari discusses the issue whether it is permissible to say adhaan and iqamah for combined prayers during a journey. Titling the chapter in inter-

rogative sense he has left the issue open without mentioning his opinion.

Hadith No. 1060

Narrated Abdullah ibn Umar

"When the Messenger of Allah (Sallallahu Alaihi Wasallam), was hurrying during a journey, I saw him delay the magrib prayer and join it with isha." Salim said, "Abdullah used to do that when he was in a hurry on a journey. He would say the iqama for magrib and pray it doing three rak'ats, then say the taslim. After a short time, he would say the iqama for isha and pray it doing two rak'ats, then say the taslim and not do a single supererogatory rak'at between the two prayers nor any prostration after isha until he got up in the middle of the night."

Hadith No. 1061

Narrated Anas

"The Messenger of Allah (Sallallahu Alaihi Wasallam), used
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to join these two prayers together on a journey - meaning magrib and isha."

Comments

According to the first hadith narrated by Saalim, Abdullah bin Umar used to say iqamah while combining magrib and isha prayer. Al-Kirmani says:

"The word salaatayn suggests that the two prayers are to be offered with their components and sunnats like adhaan and iqamah".

Chapter 15 : Delaying dhuhur until asr when setting out before noon.

Ibn Abbas had this from the Prophet (Sallallahu Alaihi Wasallam).

Purpose of Tarjamatul Baab

This chapter conveys the message that if a person starts his journey before noon then it is better to delay the dhuhur prayer till asr and then offer both of them together.

Hadith No. 1062

Narrated Anas ibn Malik

"When the Prophet (Sallallahu Alaihi Wasallam), set off on a journey before noon, he would delay dhuhhr until the time of asr and then join the two. If it was past noon, he would pray dhuhhr and then mount."

Comments

This hadith is yet another proof of Jama' Sowri wherein dhuhhr is delayed till its last time just before asr and asr is offered at the very inception of its time. Rasulullah (Sallallahu Alaihi Wasallam), when leaving for a journey in the afternoon, would offer dhuhhr at his place but if he left before noon he would delay it and combine it with asr.

Chapter 16 : When setting off after noon you should pray dhuhhr before mounting.

Purpose of Tarjamatul Baab

It is clear from this chapter that if Rasulullah had to leave for a journey after noon he would first offer dhuhhr and then proceed. According to the learned scholars, this refutes the claim of those who maintain that asr can be preponed and combined with dhuhhr.

Hadith No. 1063

Narrated Anas ibn Malik

"When the Messenger of Allah (Sallallahu Alaihi Wasallam),
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set off on a journey before noon, he would delay dhuhr until the time of asr and then he would dismount and join the two. If it was past noon, he would pray dhuhr and then mount."

Comments

As per the above hadith, if Rasulullah (Sallallahu Alaihi Wasallam) had to set off for a journey after noon he would offer dhuhr alone and leave without offering asr. People who hold the view of Jama' Taqdeemi i.e., preponing of next prayer to the first one argue with the hadith of Sayyiduna Muadh bin Jabl (RA) quoted in Tirmidhi and Abu Dawood narrating an incident of the battle of Tabuk:

"In case of starting his journey before noon he (Rasulullah (Sallallahu Alaihi Wasallam)) would delay dhuhr till asr and then offer them together, and in case of starting it after noon he would combine dhuhr with asr".

Chapter 17 : Praying sitting down.

Purpose of Tarjamatul Baab

In the previous chapters Imam Bukhari has been discussing the relaxations given by the Shariah during a journey and now further relaxations like offering the prayer while sitting are discussed.

Hadith No. 1064

Narrated Aisha

"The Messenger of Allah (Sallallahu Alaihi Wasallam), once prayed in his room when he was ill. He prayed sitting down and some people prayed behind him standing. He indicated to them to sit down. When he had finished, he said, 'The imam is only appointed to be followed. When he goes into ruku', go into ruku', and when he rises, rise'"

Hadith No. 1065

Narrated Anas

"The Messenger of Allah (Sallallahu Alaihi Wasallam), fell from his horse while riding and his right side was grazed. We went to visit him and the time for the prayer arrived. He led us in the prayer sitting down and we stayed sitting down. He said, 'The Imam is appointed to be followed. Say the takbir when he says the takbir. Go into ruku' when he goes into ruku', and get up when he gets up. When he says, 'Allah hears whoever praises Him,' say, 'Our Lord, praise belongs to You.'"

Hadith No. 1066

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Narrated Imran ibn Husyan (who had piles)

"I asked the Messenger of Allah (Sallallahu Alaihi Wasallam), about the prayer of a man sitting down and he said, 'It is better if he prays standing. Someone who prays sitting down has only half the reward of someone standing. And anyone who prays lying down has only half the reward of someone who prays sitting down.'"

Comments

Imam Navavi says:

"When a person, possessing the capability of offering prayers standing, offers them sitting, he earns half the reward. And when he offers nafl (supererogatory) prayer sitting due to his inability to stand up there will be no deduction in his reward. And when compulsory (fardh) prayer is offered sitting despite having the capability to stand such prayer is not valid".

Chapter 18 : Praying by gesture while sitting down.

Purpose of Tarjamatul Baab

Here Imam Bukhari points out the way to offer ruku

or sajda by gestures with the movement of head and eyes etc., for a person who is unable to do so.

Hadith No. 1067

Narrated Imran

"I asked the Prophet (Sallallahu Alaihi Wasallam), about the prayer of a man sitting down and he said, 'It is better to pray standing. Someone who prays sitting down has only half the reward of someone standing. And anyone who prays lying down has only half the reward of someone who prays sitting down.'"

Abu Abdullah said, "I think that na'im here means lying down."

Comments

Ibn Bataal says:

"The prayer has three states, the first being qiyaam (standing) if one is unable to stand then q'oud (sitting) and if unable to sit then by gestures; the sleep does not form any of the prayer states".

Chapter 19 : Someone who is not able to pray sitting down should pray on his side.

Ata said, "If he cannot turn towards the qibla, he can pray whichever way he is facing."

Purpose of Tarjamatul Baab

In this chapter Imam Bukhari conveys the importance of the prayer by mentioning that in case of inability one has to offer it even in lying down position.

Hadith No. 1068

Narrated Imran ibn Husayn

"I had piles and asked the Prophet (Sallallahu Alaihi Wasallam), about the prayer. He said, 'Pray standing. If you cannot do that, then sitting down. If you cannot do that, then on your side.'"

Comments

Ibn Bataal says:

"This hadith is about compulsory (fardh) prayers".

This indicates that a compulsory prayer is not warded off in any case till one is in senses. A person has to offer it while standing, sitting or lying down depending upon his condition. Allah says in the Qur'an:

“Those who celebrate the praises of Allah, standing, sitting, and lying down on their sides”. (3:191)

It is further said:

*“Establish regular prayer for celebrating My praise”.
(20:14)*

How to offer prayers in a lying down position?

The Hanafites prefer to offer prayers while lying down in supine position, knees bended up and head raised up on a pillow facing qibla. It is also permissible in right lateral position facing qibla, the view held correct by the Shaafaitees, Hambalites and Maalikites.

Ibn Bataal writes:

“If prayer is offered in lying down position the face should be towards qibla just the way a dead body is buried”.

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Chapter 20 : If someone prays sitting down and then feels better, he can complete the prayer standing.

Al-Hasan said, "If a sick person wishes, he can pray two rak'ats standing and two sitting down."

Purpose of Tarjamatul Baab

In this chapter Imam Bukhari conveys that a person who starts the prayer in sitting position because of some ailment and later feels some relief during the prayer itself he should then stand up and complete the prayer.

Hadith No. 1069

Narrated Aisha Umm al-Mu'minin

"She never saw the Messenger of Allah (Sallallahu Alaihi Wasallam), praying the night prayers sitting down until late in his life. He would recite sitting down until the time came for ruku' when he would stand up, recite thirty or forty ayats and then go into ruku'.

Hadith No. 1070

Narrated Aisha the Umm al-Mu'minin

"The Messenger of Allah (Sallallahu Alaihi Wasallam), prayed sitting down and recited while sitting. When about thirty or forty ayats of his recitation remained, he would stand up and recite standing. Then he did ruku' and sajda. He did the same thing in the second rak'at. When his prayer ended he would look over and if I was awake he would talk to me and if I was asleep he would lie down."

Comments

Ibn Bataal writes:

“The Ulema differ in this issue; According to Ibn al-Qasim a sick person who started his prayer in a lying down or sitting feels relief and strength to stand should complete the remaining part of the prayer on the foundation of what has been offered earlier. Imam Zufr and Imam Shaafa’ee also concur with this view”.

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The Book of Tahajjud

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The Book of Tahajjud

Abu Dhar, in his compilation of Bukhari, has mentioned no Bismillah at the start of the Book of Tahajjud.

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Chapter 1 : Tahajjud at night

The words of Allah, the Mighty and Exalted, "And stay awake for prayer during part of the night as a supererogatory action for yourself." (17:79)

Purpose of Tarjamatul Baab

This is another important topic started by Imam Bukhari that is of the night prayer called Tahajjud offered at pre-dawn time. He quotes the following verse of the Qur'an:

“And pray in the small watches of the morning”. (17:79)

Prior to this it is said in the Qur'an:

“Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony”. (17:78)

This verse refers to the five time compulsory prayers for everyone and then Raulullah (Sallallahu Alaihi Wasallam) is being guided towards an additional special night prayer called tahajjud made obligatory on him. The Qur'an says:

“An additional prayer (or spiritual profit) for thee” (17:79)

The learned scholars are in consensus that tahajjud prayer, which was obligatory upon Rasulullah (Sallallahu Alaihi Wasallam), is optional for the believers. Ibn Bataal writes:

“Indeed it was made exclusively obligatory upon Rasulullah (Sallallahu Alaihi Wasallam) but optional for others”.

Muslim quotes on the authority of Abu Hurayra:

“Apart from the compulsory prayers the best is the night prayer”

Hadith No. 1071

Narrated Tawus

Ibn Abbas was heard to say, "When the Prophet (Sallallahu Alaihi Wasallam), stood up in the night to pray tahajjud, he would say, 'O Allah, Yours is the praise. You are the upholder of the heavens and the earth and everyone in them. Yours is the praise. Yours is the kingdom of the heavens and the earth and everyone in them. Yours is the praise - Light of the heavens and the earth - Yours is the praise. You are the Truth. Your promise is true. The meeting with You is true. Your word is true. The Garden is true and the Fire is true. The Prophets are true and Muhammad is true. The Hour is true. O Allah, I have submitted to You and I have believed in You. In You I have put my trust and to You I turn. I argue by You and take You as arbitrator. Forgive me my past and future wrong actions and what I keep secret and what I make known. You are the One who puts forward and defers. There is no god but You - or there is no god other than You.'"

'Abdu'l-Karim Abu Umayya added, "There is no power nor strength except by Allah."

Tawus related it from Ibn Abbas from the Prophet (Sallallahu Alaihi Wasallam).

Comments

According to Ibn Abbas, after getting up from sleep during night Rasulullah (Sallallahu Alaihi Wasallam) would recite the following invocation before tahajjud:

"O Allah! All praise is to You".

When a believer wakes up from sleep he feels to have been bestowed with life again and the first thing that he does is to praise his Lord.

"You are the holder and sustainer of the heavens, the earth whatever in-between".

These words should make a believer to realize the Greatness of Almighty Allah and that when He can hold and sustain such a huge universe why can't He arrange for his tiny needs. It is said:

"Qayyim of the heavens and the earth means their Creator, the One Who holds these from tumbling".

"You are the Light of the heaven, the earth and whatever in-between".

It is with this enlightenment everything gets guidance. These words make a believer to realize that there is only one source wherefrom he will get enlightenment i.e., Allah.

"You are the absolute Reality; Your promise is true and that

our meeting with You is the absolute truth”.

The Satan puts large majority of people into doubt with regard to the existence of His (Allah) Being and Power. Here Rasulullah (Sallallahu Alaihi Wasallam) teaches his followers to reaffirm, every day, their faith that undoubtedly His Being is the Absolute Reality. In a similar way a bondsman rejuvenates his faith by reiterating that the Qur'an, the Prophets, the last and the final Prophet – Muhammad (Sallallahu Alaihi Wasallam), the Jannah, the Jahannum and the Hereafter are true. It is after this that he surrenders before Allah and reasserts his faith and trust in Him. Al-Kirmaani says:

“This hadith is among ‘Jawaami-al-Kalim’ i.e., ‘precise but comprehensive statement’. Al-Qayyim pointing towards – ‘The essence is from Him’, al-Noor – ‘The rhetoric are of Him’, al-Malik – ‘He rules by creating and then getting things done the way He wishes’, al-Haq – ‘The origin’.”

Chapter 2 : The excellence of getting up for prayer at night.

Purpose of Tarjamatul Baab

This chapter highlights the excellence of tahajjud prayers.

Hadith No. 1072

Narrated Salim

That his father said, "In the lifetime of the Prophet (Sallallahu Alaihi Wasallam), if someone had a dream, he would recount it to the Messenger of Allah (Sallallahu Alaihi Wasallam). I wanted to have a dream so that I could recount it to the Messenger of Allah (Sallallahu Alaihi Wasallam). I was a youth and used to sleep in the mosque during the time of the Messenger of Allah. I dreamt that two angels took me and brought me to the Fire which was enclosed like a well. It had two sides and there were people in it whom I recognised. I began to say, 'I seek refuge with Allah from the Fire.' Then I met another man who said to me, 'Do not be alarmed.' I told the dream to Hafsa who told it to the Messenger of Allah (Sallallahu Alaihi Wasallam). He said, "Abdullah is an excellent man. If only he would pray during the night." After that he spent very little of the night asleep.

Comments

The true dreams of a believer make forty-sixth part of the prophethood. Since the prophethood has ended with the last messenger Muhammad (Sallallahu Alaihi Wasallam) but

the glad tidings for the Ummah continue in the form of true dreams. The permissibility of craving for the true dreams can be inferred from the act of Abdullah bin Umar in this hadith. Similarly, the desire of good things and knowledge is also recommended.

According to the quoted hadith, the tahajjud prayer will serve as an effective shield against the hellfire. The fact is manifest from the tidings of the angel to Abdullah bin Umar in his dream which when Rasulullah (Sallallahu Alaihi Wasallam) heard from Hafsa (RA) said if Abdullah bin Umar offered night prayer. The hadith, citing Abdullah bin Umar not revealing the names of those whom he had seen in the fire, also teaches us to refrain from backbiting. Further, it has been an invariable practice of the devote believers to offer night prayers. Abdullah bin Umar used to sleep less after he heard about the wish of Rasulullah (Sallallahu Alaihi Wasallam). Allaama Ayni writers:

“Sulaiman was advised by his mother this, “O my son, don’t sleep too much during night as the excessive sleep during night will leave one poor on the Day of Judgement”.

Chapter 3 : Lengthening the sajda in night prayers.

Purpose of Tarjamatul Baab

The previous chapter highlighted the excellences of tahajjud prayer and now the stress is given on the distinction of doing lengthy prostrations in it.

Hadith No. 1073

Narrated Aisha

"The Messenger of Allah (Sallallahu Alaihi Wasallam), used to pray eleven rak'ats. Such was his prayer. In them he would stay in sajda long enough for one of you to recite fifty-yayats before lifting his head. He would pray two rak'ats before the fajr prayer and then lie down on his right side until someone came to him to call him to the prayer."

Comments

This hadith has been discussed previously in the chapter of Witr . باب ما جاء في الوتر . Rasulullah (Sallallahu Alaihi Wasallam) was asked:

*"Which is the better prayer after the compulsory prayers?
He replied, 'The prayer offered in the dead of night'."*
Muslim has quoted from Abu Hurayra:

"The bondsman is nearest to his Lord when in prostration".
Tirmidhi quotes from Sayyiduna Bilaal:

"Obligate night prayer upon yourself, for, it has been the practice of earlier pious people".
Ibn Bataal writes:

"In prostration there is supplication and beseech towards
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Allah; and it is the best state of humility and submission to Allah”.

Allaama Ayni writes:

“Ibn Zubair would prostrate for so long a time that sparrows would descend upon his back as if he were a wall”.

Chapter 4 : A sick person not doing the night prayer.

Purpose of Tarjamatul Baab

Stress was laid upon the issue of offering tahajjud prayer in previous chapters, and now it is conveyed that one can skip it in case of sickness etc. This implies that this is not an obligatory but optional prayer.

Hadith No. 1074

Narrated Jundub

"Once the Prophet (Sallallahu Alaihi Wasallam), was ill and did not get up for one or two nights."

Hadith No. 1075

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Narrated Jundub ibn Abdullah

"Jibril did not come to the Prophet (Sallallahu Alaihi Wasal-

lam), for a time and a Qurayshi woman remarked, 'His shay-tan has kept him waiting.' Then the revelation came, 'By the brightness of the morning and the night when it is still, your Lord has not abandoned you nor does He hate you.' (93:1-3)"

Comments

As per the hadiths quoted above once it so happened that Rasulullah (Sallallahu Alaihi Wasallam) missed tahajjud prayer for a night or two due to some ailment. A lady from Quraysh, Umm Jameel wife of Abu Lahb – as per some scholars, said, “The Satan has forsaken Rasulullah (Sallallahu Alaihi Wasallam)”. She had made such a nonsensical statement because she couldn’t hear recitation of Rasulullah (Sallallahu Alaihi Wasallam) in tahajjud during those nights. Allah sent Sayyiduna Jibra’eel with the following verses of the Qur’an:

“By the Glorious Morning Light, And by the Night when it is still, Thy Guardian-Lord hath not forsaken thee, nor is He displeased”(93:1-3)

Muslim quotes from Sayyiduna Jundub that once it so happened that Jibra’eel didn’t come with the Qur’anic revelations for few days which made the infidels to blame that “Muhammad has been forsaken”. On this, Allah revealed the above verses. These verses convey the message that just as Allah makes alterations of day and night in the physical world, there exists variation in the spiritual world also. So, there is no question of Rasulullah (Sallallahu Alaihi Wasallam) being forsaken by Allah.

Chapter 5 : The Prophet encouraging people to do night prayers and supererogatory prayers without making them obligatory.

The Prophet (Sallallahu Alaihi Wasallam), knocked at the door of Fatima and 'Ali, peace be upon them, during the night to get them up for the prayer.

Purpose of Tarjamatul Baab

Imam Bukhari stresses on the importance of tahajjud prayer and at the same time conveys its non-obligatory status. The first two hadiths under this chapter quoted by Umm Salma convey the importance of the tahajjud prayer and the last two, its non-obligatory nature.

Hadith No. 1076

Narrated Umm Salama

"One night the Prophet (Sallallahu Alaihi Wasallam), woke up and said, 'Glory be to Allah! How many afflictions have been revealed tonight and how many treasures disclosed! Go and wake up the women of the rooms Many a person who is dressed in this world will be naked in the Next!'"

Hadith No. 1077

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Narrated 'Ali ibn Abi Talib

One night the Prophet (Sallallahu Alaihi Wasallam), came to him and Fatima, daughter of the Prophet (Sallallahu Alaihi Wasallam), and knocked at their door. He said, 'Do you not pray?' I said, 'Messenger of Allah, our souls are in the hand of Allah. If He wishes to wake us up, we wake up.' When I said that he left without another word. But then I heard him turning and striking his thigh, saying, "But of all things man is the most argumentative!"(18:54)"

Hadith No. 1078

Narrated Aisha

"The Messenger of Allah (Sallallahu Alaihi Wasallam), used to sometimes stop doing an action, in spite of it being something he loved to do, out of the fear that other people might do it and it would become obligatory for them. The Messenger of Allah (Sallallahu Alaihi Wasallam), never prayed the duha prayer, but I pray it."

Hadith No. 1079

Narrated Aisha the Umm al-Mu'minin

"One night the Messenger of Allah (Sallallahu Alaihi Wasallam), prayed in the mosque and some people prayed together with him. Then he prayed the next night and there were more people. Then they gathered on the third or fourth night, but the Messenger of Allah (Sallallahu Alaihi Wasallam), did not go out to them. In the morning, he said, 'I saw what you were doing and the only thing that kept me from coming out to you was that I was afraid that it would be made obligatory for you.' That was during Ramadan."

Comments

The first hadith quoted by Umm Salma mentions that one night Rasulullah (Sallallahu Alaihi Wasallam) woke up for tahajjud and said, "Who will wake up these ladies", thereby expressing the importance of this prayer.

Women – well dressed in the world but naked in the Hereafter

The second thing which Rasulullah (Sallallahu Alaihi Wasallam) mentioned was that there will be good number of women naked in the Hereafter who remained well dressed in this world. This is a serious warning and women are supposed to introspect themselves and ponder the matter. Womenfolk should take preventive measures as prescribed by the Shariah in order to avoid shameful situation on the day when

no one will come to anybody's rescue. Imam Maalik is reported to have said:

"Dressed but still naked are those who wear transparent clothes".

Man is usually quarrelsome

In order to cover his deficiencies it is in the nature of man to argue. Furnishing unjustified explanations he always tries to prove himself right even if in the heart of hearts he knows how wrong he is. Advising on this issue, Rasulullah (Sallallahu Alaihi Wasallam) said:

"(First) Seek fatwa (legal opinion) from your heart".

One's inner conscience will always convey him the truth. When a person tries to make people believe that he has not done anything wrong his inner self will keep on admonishing him. It is only highly pious people who train their ego and try to minimize this evil instinct in their character. To become a good human being is a great endeavour, and it is no exaggeration to say that only Islam teaches how to attain this higher status of human character.

Rasulullah (Sallallahu Alaihi Wasallam) – Mercy for the whole mankind

Prophet Muhammad (Sallallahu Alaihi Wasallam) was the most merciful person the mankind has ever witnessed. The extension of his merciful nature is well known not only towards the mankind but every living thing be it animals, plants etc. The last two hadiths narrated by Sayyida Aisha above reveal his merciful nature to a large extent. He would sometimes omit an optional prayer only with the notion that people might not take it obligatory upon themselves.

According to Sayyida Aisha, the Prophet (Sallallahu Alaihi Wasallam) never offered duha prayer. The learned scholars have considered this statement of Sayyida Aisha based on her own information, otherwise it is well known that the Prophet (Sallallahu Alaihi Wasallam) offered duha in Umm Hanni's house on the day when Makkah was captured.

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Chapter 6 : The Prophet standing in prayer until his feet were swollen

Aisha said, "until his feet were cracked." Futur means cracking and infatarat means to be cracked.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that even though tahajjud prayer is not obligatory but owing to its huge reward it is always a recommended act. This can well be understood by finding Rasulullah (Sallallahu Alaihi Wasallam) invariably praying for long hours during tahajjud which made his feet swell.

Hadith No. 1080

Narrated al-Mughira

"The Prophet (Sallallahu Alaihi Wasallam), used to stand in prayer until his feet - or legs - were swollen. He was asked

about it and said, 'Should I not be a grateful slave?'"

Comments

The more a bondsman comes to know his Lord the more he will remain thankful to Him; and the best way of thankfulness is to enhance his devotion to Him. Rasulullah (Sallallahu Alaihi Wasallam), best knowing his Lord than anybody else, would always remain in constant devotion to his Lord. Allah says:

"Those truly fear Allah, among His Servants, who have knowledge." (35:28)

In a hadith Rasulullah (Sallallahu Alaihi Wasallam) is quoted to have said:

"Indeed, amongst you I know Allah the most and fear Him the most".

He was asked:

"O Messenger of Allah! Has not Allah forgiven you".

He replied:

"Should not I remain a thankful bondsman".

Chapter 7 : Someone sleeping in the time before dawn.

Purpose of Tarjamatul Baab

This chapter mentions that it is permitted for a person to offers tahajjud prayer at midnight or after midnight and then sleep for a while before getting up fajr prayer. This also has been a practice of some pious people.

Hadith No. 1081

Narrated Abdullah ibn 'Amr ibn al-As

"The Prophet (Sallallahu Alaihi Wasallam), said, 'The prayer Allah loves most is the prayer of Da'ud, peace be upon him, and the fast which Allah loves most is the fast of Da'ud, peace be upon him. He used to sleep half the night, pray for a third and then go to sleep again for a sixth, and he used to fast every other day.'"

Hadith No. 1082

Narrated Masruq

"I asked Aisha, 'What action did the Prophet (Sallallahu Alaihi Wasallam), love most?' She said, 'That which is done with constancy.' I said, 'When would he get up?' She said, 'He used to get up when he heard the cock crow.'"

Hadith No. 1083

Narrated Aisha

"Whenever he was with me in the time just before dawn he spent it sleeping." She referred to the Prophet".

Comments

Sayyiduna Dawood (AS), one of the greatest prophets of Allah, was well known for his tearful and humble invocations in an extraordinary melodious voice that Allah had given him. It is said that during invocations even birds would gather around him in ecstasy and many would die.

In the above quoted hadith it is said that he would sleep in the first part of the night and wake up for night prayers later.

Best time for the night prayer

There are two opinions in this regard, viz:

1. Midnight.
2. Pre-dawn.

According to Sayyida Aisha, Rasulullah (Sallallahu Alaihi Wasallam) would get up for tahajjud at the cocks crow which usually is predawn time.

Consistency is what matters

A hadith says:

"Most liked deeds near Allah are the ones executed consistently even if less in quantity".

Allaama Ayni writes:

"In it is exhortation for doing deeds consistently, for, it is better to do anything less consistently than to do much and then suspend it"

Chapter 8 : Eating sahur and then not sleeping until after praying Subh.

Purpose of Tarjamatul Baab

Previously it was mentioned that Rasulullah (Sallallahu Alaihi Wasallam) had a routine practice of lying down for sometime between tahajjud and fajr prayers. Now, the chapter under discussion conveys that he did not continue this practice during ramadan after eating sahur (early dawn meals).

Hadith No. 1084

Narrated Anas ibn Malik

"The Prophet of Allah (Sallallahu Alaihi Wasallam), and Zayd ibn Thabit would eat sahur and when they had finished it, the Prophet of Allah (Sallallahu Alaihi Wasallam), would get up to pray and then perform the prayer." Qatada said, "We asked Anas, 'How long was there between their finishing sahur and beginning the prayer?' He answered, 'As long as it takes a man to recite fifty ayats.'"

Comments

This hadith tells us that it was not the practice of Rasulullah (Sallallahu Alaihi Wasallam) to sleep after taking sahur. Fruther, the time interval between the sahur and fajr prayer was of short duration equal to the time it takes on to recite fifty Qur'anic verses. It is because of this reason why people holding the opinion that the fajr prayer should be offered after the darkness starts diminishing, also offer fajr early in ramadan. This issue has been discussed previously also in the chapters related to the timing of fajr prayer.

Chapter 9: Standing for a long time in the night prayer.

Purpose of Tarjamatul Baab

In one of the previous chapters it was said that Rasulullah (Sallallahu Alaihi Wasallam) used to make lengthy prostrations in tahajjud prayer and here it is said that he stood (qiyaam) for a long time in it.

Hadith No. 1085

Narrated Abu Wa'il

Abdullah said, "I prayed one night with the Prophet (Sallallahu Alaihi Wasallam), and he kept on standing so long that I thought of doing something bad." Abu Wa'il said, "We said, 'What did you think of doing?' He said, 'I thought of sitting down and leaving the Prophet (Sallallahu Alaihi Wasallam).'"

Hadith No. 1086

Narrated Hudhayfa

"When the Prophet (Sallallahu Alaihi Wasallam), got up for tahajjud in the night, he would clean out his mouth with a siwak."

Comments

Rasulullah (Sallallahu Alaihi Wasallam) has advised the ummah to make the prayer short when offered in congregation but one can prolong it as much as possible when offered individually. According to Ibn Bataal, the tiredness that young Abdullah bin Masood experienced when he joined Rasulullah (Sallallahu Alaihi Wasallam) in the night prayers, shows that the qiyaam used to be lengthy. He further writes:

"The scholars differ regarding the issue whether a prolonged qiyaam is better in case of nafl prayers or more number of raku and sajjood."

As per some, it is better to offer more ruku and sajjood.

Muslim has quoted from Jaabir:

"Rasulullah (Sallallahu Alaihi Wasallam) was asked, 'Which prayer is better'? He replied, '(One) that of prolonged qiyaam; so offer lots of prostrations'."

It has been an impossible task for the learned scholars to understand why Imam Bukhari has quoted the second hadith narrated by Sayyida Aisha wherein it is mentioned that Rasulullah (Sallallahu Alaihi Wasallam) had the practice of using miswak (tooth cleaning stick) before tahajjud. Some guess that maybe the freshness caused by using miswak helped in prolonging the qiyaam. Allah knows the best.

Chapter 10 : How the Prophet prayed and how many rak'ats the Prophet prayed at night.

Purpose of Tarjamatul Baab

This chapter mentions how Rasulullah (Sallallahu Alaihi Wasallam) offered the night prayer and the number of rak'ats he would pray. In some compilations the word كم *'kam'* is written instead of كيف *'kaifa'*; former meaning 'how many' and the later 'how'.

Hadith No. 1087

Narrated Abdullah ibn Umar

"A man asked, 'Messenger of Allah, what form does the night prayer take?' He said, 'It is two by two, and when you fear the coming of Subh, perform one for the witr.'"

Hadith No. 1088

Narrated Ibn Abbas

"The prayer of the Prophet (Sallallahu Alaihi Wasallam), used to consist of thirteen rak'ats," meaning at night.

Hadith No. 1089

Narrated Masruq

"I asked Aisha about the prayer of the Messenger of Allah (Sallallahu Alaihi Wasallam), at night. She said, 'It was seven, nine or eleven rak'ats not counting the two rak'atsof fajr.'"

Hadith No. 1090

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), used to pray thirteen rak'ats during the night, including the witr and the two rak'ats of fajr."

Comments

The first hadith narrated by Ibn Umar mentions how

the night prayer should be offered. According to it the prayer should be offered in units of two and a single rak'at should be combined with the last two to make it odd in number i.e., three, referred to as witr. The jurists have differed in their opinion regarding the method of joining the last rak'at. Some scholars opine that the last two rak'ats should be completed and one should stand for the third one after saying salam. However, some jurists maintain that after completing the tashahhud after two last rak'ats one should stand for the third one and complete the three rak'ats with a single salaam. The last three hadiths mention the number of raka'ts Rasulullah (Sallallahu Alaihi Wasallam) would offer in tahajud prayer. The standard practice was eleven rak'ats including witr, however, seven, nine and thirteen rak'ats are also reported.

Ibn Bataal writes

“This is all what has been practiced by Rasulullah (Sallallahu Alaihi Wasallam) in order to show that there are different provisions in it”.

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Chapter 11 : The Prophet waking up at night for night prayers and the amount of the night prayer that was abrogated

This is in reference to the words of Allah Almighty, *"O you enwrapped in your clothing, stay up at night, except a little, half of it, or a little less, or a little more, and recite the Qur'an distinctly. We will impose a weighty Word upon you. Certainly rising at night has a stronger effect and is more conducive to concentration. In the daytime much of your time is taken up by business matters,"* (73:1-7)

And His words, *"He knows you will not keep count of it, so He has turned towards you. Recite as much of the Qur'an as is easy for you. He knows that some of you are ill and that others are travelling in the land seeking Allah's bounty, and that others are fighting in the Way of Allah. So recite as much of it as is easy for you. And establish the prayer and pay zakat and lend a good loan to Allah. Whatever good you forward for yourselves you will find it with Allah as something better and as a greater reward."* (73:20)

Ibn Abbas said, "'Nasha'a' means 'to get up' in Abyssinian. 'wita وطاء' refers to the weight of the Qur'an meaning its being intensely approved of by his ears, eyes and heart. Wata'a means to be in agreement."

Purpose of Tarjamatul Baab

Here in this chapter Imam Bukhari is discussing the status of tahajjud salah whether it is obligatory or optional and also what is the status of lengthy qiyam in tahajjud.

Hadith No. 1091

Narrated Anas

"The Messenger of Allah (Sallallahu Alaihi Wasallam), used sometimes not to fast for so much of a month that we thought that he would not fast for any of it, and other times he would fast so much that we thought that he would not break his fast at all. If you wanted to see him doing nothing but praying all night, you could see him doing that, or doing nothing but sleeping, you could see him doing that as well."

Sulayman and Abu Khalid al-Ahmar corroborated it from Humayd.

Comments

That the tahajjud prayer is optional in nature, the learned scholars are in consensus, however, there exists a debate with regard to it being obligatory particularly on Rasullullah (Sallallahu Alaihi Wasallam) during the early Makkan days. Nasa'ee has quoted from Sayyida Aisha:

"Indeed Allah, in the beginning of sura al-Muzzammil, obligated the Prophet and his companions to offer tahajjud till their feet got swollen, and Allah stopped its abrogation for twelve month. Afterwards the relief descended in the end of the same sura and so the night prayer was rendered optional after it had been obligatory".

Allah said in the Qur'an:

“O you folded in garments! Stand (to prayer) by night, but not all night”. (73:1-2)

Later, it was said:

“He knows that you (O Muslims,) cannot do it in regular way; therefore He turned to you in mercy. Now, recite as much of the Qur'an as is easy (for you)”. (73:20)

Imam Shafa'ee says that the tahajjud prayer was made obligatory even before the five times prayers was declared obligatory through above quoted verses of sura al-Muzammil.

Chapter 12 : Shaytan tying knots at the back of the head if someone does not pray during the night.

Purpose of Tarjamatul Baab

So much blessing and reward does a person earn in offering tahajjud that the Satan ties knots at the head of a sleeping person and incantates on him in order to make him miss this blessing and reward, and also the fajr prayer.

Hadith No. 1092

Narrated Abu Hurayra

"The Messenger of Allah (Sallallahu Alaihi Wasallam), said, 'Shaytan ties three knots at the back of your heads when you are asleep. He hits every knot with the words, 'You have a long night ahead of you so sleep tight.' When you wake up and remember Allah, one knot is undone. When you do wudu', another knot is undone. When you pray, another knot is undone. So morning finds you cheerful and energetic. Otherwise, morning finds you lazy and foul-tempered.'"

Hadith No. 1093

Narrated Samura ibn Jundub

The Prophet (Sallallahu Alaihi Wasallam), said about a dream he had, "The man whose head was being crushed by a rock was someone who accepted the Qur'an but then rejected it and slept through the obligatory prayer."

Comments

According to Abu Hurayrah, Rasulullah (Sallallahu Alaihi Wasallam) said when a person sleeps the Satan sits on his head and puts three knots and incantates on him to make him to miss the prayer. Imam Bukhari adds that this situation arise if such a person has slept without offering isha prayer. If this person wakes up and glorifies Allah, one of the knots is untied; if he makes ablution, another one is untied; and then if he offers prayer the third one is untied. In the morning such a person feels freshness in his body and mind; otherwise, there is wickedness and evil.

The second hadith narrated by Sumura bin Jundub is a part of Rasulullah's (Sallallahu Alaihi Wasallam) dream which will be discussed InshaAllah in Kitab al-Janaiz (the book of funeral prayer). It is stated that the angel Jabra'eel and Meeka'eel took Rasulullah (Sallallahu Alaihi Wasallam) to a journey and during which he was shown a man being hammered on head by an angel. The angels told Rasulullah (Sallallahu Alaihi Wasallam) that the man had learnt the Qur'an but later left it forgotten; further, that he used to sleep during the compulsory prayer time.

Chapter 13 : If someone sleeps and does not do the prayer, Shaytan has urinated in his ear.

Purpose of Tarjamatul Baab

In the previous chapter it was said that the harmful effect of missing night prayer is that Satan ties knots on the head due to which such a person is prone to miss the fajr prayer. In the chapter under discussion, more insulting words are used to convey the magnitude of the sin one commits by missing the fajr prayer which is that the Satan urinates in his ear.

Hadith No. 1094

Narrated Abdullah

"A man was mentioned in the presence of the Prophet (Sallallahu Alaihi Wasallam), and it was said of him that he

had continued to sleep into the morning without having got up for the prayer. He said, 'Shaytan urinated in his ear.'"

Comments:

Rasulullah (Sallallahu Alaihi Wasallam) was told about a person who did not get up for fajr prayer but continued to sleep. Rasulullah (Sallallahu Alaihi Wasallam), in order to impress how unlucky and unblessed he is, said that Satan had urinated in his ear. According to the learned scholars, it means that Satan tries to overpower his senses so that he does not wake up for fajr salah. Some other scholars says that it can be so in its literal meaning as the Satan is invisible to man so his urinating in his ears is also invisible.

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Chapter 14 : Supplication and prayer during the last part of the night.

Allah says, *"The part of the night they spent asleep was small and they would seek forgiveness before dawn."* (51:17)

Purpose of Tarjamatul Baab

The best time to make invocations and glorify Allah is the last part of the night. It is this message that Imam Bukhari conveys here.

Hadith No. 1095

Narrated Abu Hurayra

*The Messenger of Allah (Sallallahu Alaihi Wasallam), said,
 "Every night, when a third of the night remains, Allah, the
 Blessed and Exalted, descends to the lowest heaven saying,
 'Is there anyone calling on Me that I may answer him? Is
 there anyone asking anything of Me that I may give it to him?
 Is there anyone asking forgiveness of Me that I may forgive
 him?'"*

Comments

According to the above hadith, Allah descends to the lowest heaven (samaa-i-dunya) i.e., the sky just above this world, and announces:

- Is there anyone calling on Me that I may answer him?
- Is there anyone asking anything of Me that I may give him?

Is there anyone asking forgiveness of Me that I may forgive him?

Out of the twenty four hours one gets best concentration of the mind without any distractions during the serene dark hours of the last part of the night. During the day there are lot of engagements, noise and distraction. In the evening one is tired, hungry and wanting to rest after the day long toil. The day's happenings usually keep on revolving in the mind. But, in the last part of the night the mind and body are fresh; there is no hunger or any kind of distractions, so this is the best time for prayer and invocations.

Descent to the lowest heaven

Allah is far above the time and space constraint. There is no question of ascent or descent with regard to His essence. As per the learned scholars, the word 'Nuzool' or

descent means that during the last period of the night Allah pays special attention towards His bondsmen engaged in prayers, invocation and glorifying Him at that time.

Chapter 15 : Someone sleeping for the first part of the night and getting up for the last part

Salman said to Abu'd-Darda', "Sleep!" and then when the last of the night arrived he said, "Get up!" The Prophet (Sallallahu Alaihi Wasallam), said, "Salman was right."

Purpose of Tarjamatul Baab

In this chapter the preferability of sleeping in the first part of the night and arising in the last part for tahajjud prayer is mentioned. In one of the hadiths of Bukhari it is narrated that Rasulullah (Sallallahu Alaihi Wasallam) established brotherhood between Abu Dharda and Salman Farsi. Abu Dharda used to spend the whole night in prayer and would not share bed with his wife. She complained about it to Salman Farsi who advised Abu Dharda to sleep in the first part of the night and rise in its later part and further said:

“Indeed Your Lord has a right over you; your nafs (self) has right over you and your wife has right over you”.

When Rasulullah (Sallallahu Alaihi Wasallam) heard about it he acknowledged what Salman had said.

Hadith No. 1096

Narrated al-Aswad

"I asked Aisha what the prayer of the Prophet (Sallallahu Alaihi Wasallam), at night was like and she said, 'He used to sleep for the first part and then get up during the last part, pray and then go back to bed again. When the mu'adhdhin gave the adhan, he would get up. If he needed to, he would do ghusl. Otherwise he would do wudu' and leave.'"

Comments

Allah sent Rasulullah (Sallallahu Alaihi Wasallam) as a role model for the whole of humanity, as He says:

"There is indeed a good model for you in the Messenger of Allah". (33:21)

He further says:

"Made your sleep, a source of rest". (78:9)

The night, the sleep and the sharing of bed with one's wife are all essential requirements of life. Rasulullah (Sallallahu Alaihi Wasallam) would get through all these in right proportion while leaving a good portion of the night for prayers thereby leaving behind the balanced way of living various activities of life. It is the yard stick of Rasulullah (Sallallahu Alaihi Wasallam) that has to be followed in all the aspects of life balancing between the mundane and spiritual needs, which is the beauty of Islam. This hadith guides us towards the better time to sleep that will grant us freshness after rising for prayers. Secondly, it is permissible to sleep

without taking obligatory bath or gusl.

Chapter 16 : The prayer of the Prophet at night, in Ramadan and other times.

Purpose of Tarjamatul Baab

This chapter explains the Rasulullah's (Sallallahu Alaihi Wasallam) practice of offering prayers in the last part of the night throughout the year including Ramadan.

Hadith No. 1097

Narrated Saalim that his father

Abu Salama ibn Abdur-Rahman reported that he asked Aisha, "What was the prayer of the Messenger of Allah (Sallallahu Alaihi Wasallam), in Ramadan like?" She said, "The Messenger of Allah (Sallallahu Alaihi Wasallam), did not do more than eleven rak'ats during Ramadan or at any other time. He would pray four rak'ats - do not ask about their beauty or length - and then he would pray four more - and do not ask about their beauty or length - and then he would pray three." She went on, "I said, 'Messenger of Allah,

do you sleep before the witr?' he said, 'Aisha, my eyes sleep but my heart does not sleep.'"

Comments

The significance of the night prayers has already been discussed. Rasulullah (Sallallahu Alaihi Wasallam) used to offer the prayer throughout the year usually after getting up from the sleep. First he would offer two light rak'ats and then the rest used to be quite lengthy with qiyaam, ruku and sajda almost of equal time length. Usually he would offer eight rak'ats in units of two rak'at and finishing it with three rak'ats of witr. According to Sayyida Aisha, during Ramadan, Rasulullah (Sallallahu Alaihi Wasallam) would exert more for night prayers. The learned scholars maintain that He would offer the same number of rak'ats i.e., eight in Ramadan as well, but lengthen the qiyaam, the ruku and the sajda.

Hadith No. 1098

Narrated Aisha

"I did not see the Prophet (Sallallahu Alaihi Wasallam), reciting in the night prayer sitting down until late in his life. When thirty or forty ayats of the sura remained, he would stand up and recite them and then go into ruku."

Comments

This hadith explains that late in his life, Rasulullah (Sallallahu Alaihi Wasallam) would recite qirat sitting down but when there remained thirty or forty verses he would stand

up and recite them and then go into ruku. Quoting this hadith Imam Bukhari wants to stress on the issue of continued practice of reciting lengthy suras in night prayers by Rasulullah (Sallallahu Alaihi Wasallam) even during his old age.

Chapter 3 : The excellence of being in a state of purity night and day and the excellence of praying after doing wudu night and day.

Purpose of Tarjamatul Baab

Here the excellence of remaining in a state of purity i.e., wudu all through the day and night, and that of offering prayers - called 'tahiyyatul wudu', after doing wudu are being mentioned.

Hadith No. 1099

Narrated Abu Hurayra

The Prophet (Sallallahu Alaihi Wasallam), said to Bilal at the fajr prayer, "Bilal, tell me that action that you have done since entering Islam which gives you the most reason to hope for I heard the sound of your sandals ahead of me in the Gar-

den." He said, "I have done no action which gives me more reason to hope than that of never purifying myself at any time of the night or day without then praying after that purification as much as is written for me to pray."

Abu 'Abdullah said, "The 'sound of your sandals' means their movement."

Comments

After finishing the morning prayers (fajr) Rasulullah (Sallallahu Alaihi Wasallam) had a practice of asking his companions about their dreams if they had any during the night. Once he enquired Sayyiduna Bilaal (RA) what special deed that he would perform because of which Rasulullah (Sallallahu Alaihi Wasallam) heard the sound of his footsteps ahead of himself in paradise? It were the two rak'ats prayer that Sayyiduna Bilaal said he would offer after doing wudu. It was his practice of offering this prayer whenever he would do wudu whether during the day or the night. Allah so much liked his deed and elevated him to such a status that Rasulullah (Sallallahu Alaihi Wasallam) heard the sound of his footsteps ahead of himself in paradise.

The above explicitly mentions the excellence of tahiyyatul wudu. It further teaches us about the avoidance of hypocrisy and publicity of good deeds like Sayyiduna Bilaal (RA) as no one except Allah had the knowledge of this good deed that he had been doing. It also conveys that a teacher has the right to ask questions to his students. Another aspect mentioned in the hadith is the creation of paradise. According to the learned scholars the hearing of the sound of Sayyiduna Bilaal's footsteps was a matter of dream as no one can enter the paradise before death.

Chapter 18 : It is disliked to go to extremes in worship.

Purpose of Tarjamatul Baab

Islam teaches moderatism and dislikes extremism. Allah does not put a burden on His slaves which is intolerable to them. Overexerting in worship and shunning them away after few days is altogether un-recommended in Islam.

Hadith No. 1100

Narrated Anas ibn Malik

"The Prophet (Sallallahu Alaihi Wasallam), entered the mosque and there was a rope hanging between two pillars. He said, 'What is this rope?' They said, 'The rope belongs to Zaynab. When she is tired, she hangs on to it.' The Prophet (Sallallahu Alaihi Wasallam), said, 'No - remove it. You should pray as long as you have the energy for it. When you are tired, you should sit down.'"

Hadith No. 1101

Narrated Aisha

"Once when the Messenger of Allah (Sallallahu Alaihi Wasallam), came in, there was a woman from the Banu Asad with me. He said, 'Who is this?' I said, 'So-and-so. She does

not sleep at night,' and she mentioned the amount she used to pray. He said, 'Stop! You should only do actions which are within your capacity. Allah does not tire provided you do not tire.'"

Allah says in the Qur'an:

"Allah wishes ease and not hardships for you". (2:185)

"Allah does not burden a soul beyond capacity". (2:286)

In a hadith Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said:

"The most loved deeds near Allah are the ones executed consistently even if less in quantity".

The hadith quoted in this chapter mentions that once while entering the mosque Rasulullah saw a rope hanging from the ceiling. On enquiring about it He was told that the rope belonged to Sayyida Zainab who would tie her hair to it making it possible for her to worship longer during night. Ordering for its removal Rasulullah (Sallallahu Alaihi Wasallam) advised that one should meditate only until he is alert and retire once tiredness overcomes him.

The second hadith narrated by Sayyida Aisha conveys that on being asked about a lady who prayed whole night without sleeping Rasulullah (Sallallahu Alaihi Wasallam) showed his displeasure and advised that one should not stretch himself beyond his capacity.

Chapter 19 : How it is disliked for someone to stop doing the night prayer when he has been in the habit of doing it.

Purpose of Tarjamatul Baab

The Shariah dislikes that a person having the practice

of offering the night prayers routinely quits them. It is this message that Imam Bukhari tries to convey in this chapter.

Hadith No. 1102

Narrated Abdullah ibn Amr ibn al-Aas

"The Messenger of Allah (Sallallahu Alaihi Wasallam), said to me, "Abdullah, do not be like so-and-so who used to pray at night and then stopped doing it."

With a slightly different isnad.

Amr ibn Abi Salama corroborated it from al-Awza'i.

Comments

The tahajjud (night prayer) is not compulsory but if someone has made it a habit and offers it regularly, it is not fair for him to leave the practice. According to Ibn Arabi, had the prayer been of somewhat obligatory nature, the condemnation would have been severe. This hadith further conveys the preferability of continuing with the optional prayer once a person has made it a routine.

Chapter

Purpose of Tarjamatul Baab

Earlier also we have observed Imam Bukhari estab-

lishing a chapter without any title. According to the learned scholars, he does so when the hadith of the chapter quotes a similar or near similar content as that of the previous one.

Hadith No. 1103

Narrated Abdullah ibn Amr ibn al-Aas

"The Prophet (Sallallahu Alaihi Wasallam), said to me, 'Have I not been told that you pray at night and fast in the day?' I said, 'I do that.' He said, 'If you do that, your eyes will become weak and you will become exhausted. Your body has a right on you and your family has a right on you, so fast and break your fast and pray and then sleep.'"

Comments

This hadith also advised us against the extremist approach with regards to different aspects of devotion. A person is supposed not to ignore but take due care of his health and family while devoting himself to his Lord. Rasulullah (Sallallahu Alaihi Wasallam) advised Abdullah bin Umru to observe fast but not always, and worship during night but not the whole night. This shows how much stress Rasulullah (Sallallahu Alaihi Wasallam) laid on good health and family rights.

Chapter 20 : The excellence of someone who wakes up at night and prays.

Purpose of Tarjamatul Baab

The learned scholars have assigned different meanings to the word 'Ta'ara' viz., to remaining awake during night, to talk, and to turn to sides in sleep. Imam Bukhari in this chapter tries to convey the excellence of waking up during night and engross in the remembrance of Allah through glorification and prayers.

Hadith No. 1104

Narrated Ubada ibn as-Samit

The Prophet (Sallallahu Alaihi Wasallam), said, "If someone wakes up at night and says, 'There is no god but Allah alone with no partner. The kingdom is His and His is the praise. He has power over everything. Praise belongs to Allah. Glory be to Allah. There is no god but Allah. Allah is greater. There is no strength nor power except by Allah,' and then says, 'O Allah, forgive me' or makes supplication to Allah, it will be answered. If he does wudu', then his prayer will be accepted."

Hadith No. 1105

Narrated Abi Sinaan

Abu Hurayra in one of his stories when he was mentioning the Messenger of Allah (Sallallahu Alaihi Wasallam), "Your brother, meaning 'Abdullah ibn Rawaha, does not use lewd language:

'Among us is the Messenger of Allah who recites His Book as the sun appears shining at daybreak.

He brought guidance after our blindness, and so our hearts are certain that what he says will take place.

He spends the night, his side shunning his bed, while the idolaters's beds hold them in deepest sleep."

It is corroborated from al-A'raj and Sa'id from Abu Hurayra.

Hadith No. 1106

Narrated Ibn Umar

"In the time of the Prophet (Sallallahu Alaihi Wasallam), I dreamt that I had a piece of silk in my hand and it flew me to whatever place in the Garden I wished to go. I also dreamt that two people came to me and wanted to take me to the Fire. An angel met us and said, 'Do not be alarmed.' [He told them,] Leave him.' Hafsa related one of my dreams to the Prophet (Sallallahu Alaihi Wasallam), and the Prophet (Sallallahu Alaihi Wasallam), said, 'Abdullah is an excellent man. If only he would pray at night!'" Nafi said, "So Abdullah then used to pray at night. They used to tell the Prophet (Sallallahu Alaihi Wasallam), their dreams that (the Night of Power) was on the twenty-seventh. The Prophet (Sallallahu Alaihi Wasallam), said, 'I see that your dreams agree on the last ten nights. Whoever is looking for it, should look during the last ten.'"

Comments

According to Ibn Bataal, Allah, through His Prophet (Sallallahu Alaihi Wasallam), makes a promise that one who after waking up from sleep testifies the unity (tawheed) of Allah, thanks Him for all His bounties, praises Him for His Majesty and then offers prayers, Allah accepts his invocations and prayers.

From the above quoted hadith it is inferred that good poetry is allowed in Islam as the Prophet's (Sallallahu Alaihi Wasallam) companions and other greats Islamic poets have used it as a means to quench their spiritual thirst, but obscene and unsensical/nonsensical poetry is highly disregarded as this life is a serious matter which is not to be wasted aimlessly.

The second hadith quoted above mentions Rasulullah (Sallallahu Alaihi Wasallam) praising Abdullah bin Rawahah

for his act of remaining detached from his bed during night when the people were asleep. The Qur'an says:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

"Their sides remain apart from their beds. They call their Lord with fear and hope, and spend (in charity) out of what We have given to them." (36:16)

Commenting on the above verse, Ibn Abbas says:

"For the remembrance of Allah they wake up and glorify Him either in salaah, standing, sitting or lying down. Therefore they don't leave remembrance of Allah".

Chapter 22 : Performing the two rak'ats of fajr on a regular basis.

Purpose of Tarjamatul Baab

Here the importance of the fajr sunnah prayers is mentioned which Rasulullah (Sallallahu Alaihi Wasallam) offered on regular basis without fail irrespective whether he was at home or on a journey.

Hadith No. 1107

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), prayed isha and

then prayed eight rak'ats and then two rak'ats sitting. He prayed two rak'ats between the adhan and the iqama and never missed them."

Comments

According to Sayyida Aisha, Rasulullah (Sallallahu Alaihi Wasallam) would offer two sunnah rak'ats of fajr without fail; this itself bespeaks of the high significance of this prayer. Regarding the juristic nature whether they are sunnah or obligatory (waajib), majority of the learned scholars consider them sunnah. Abu Dawood quotes a hadith from Abu Hurayra as:

"Don't leave the two rak'ats of fajr even if you are to lose a pair of horses".

Muslim quotes from Sayyida Aisha:

"Two rak'ats of fajr are better than the world and what it contains".

What if the fajr sunnah are missed

From the above hadiths the learned scholars opine that if a person enters the mosque at such a time when the Imam has started the fajr prayers, he should, if being sure to get atleast a rak'at with the Imam, first offer two sunnah rak'ats somewhere away from the congregation. In case there is apprehension of not getting even a rak'at with the Imam if he offers the sunnah first, then he should join the congregation without offering the sunnah. Now, the question on which there exists a disagreement among the jurists is – when should he offer the missed sunnah prayers? Ibn Bataal writes:

“The dominant statement of Imam Shafa’ee is that it should be always offered as missed or qadha prayer even after the morning and this is also stated by Atta and Tawus Ibn Umar and a group of other scholars state that they should be offered late after the sunrise.”

Chapter 23 : Lying on the right side after the two rak'ats of fajr.

Purpose of Tarjamatul Baab

This chapter is also related to the waking up of Rasulullah (Sallallahu Alaihi Wasallam) and spending good amount of time in tahajjud prayer that would leave some tiredness in him; and to overcome that he used to lie down a bit on his right side after offering the sunnah of fajr.

Hadith No. 1108

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), would lie down on his right side after praying the two rak'ats of fajr."

Comments

Rasulullah used to spend lot of time in qiyaam during tahajjud prayers and lie down for sometime on his right side. According to the above hadith he would lie down after offering sunnah prayers of fajr. As per a narration quoted by Muslim from Sayyida Aisha (RA), Rasulullah (Sallallahu Alaihi

Wasallam) would lie down on his right side after doing the sunnah but in case she was awake he would talk to her. This infers that he would sometimes lie down and at times not do so. In yet another narration on the authority of Ibn Abbas (RA), Rasulullah (Sallallahu Alaihi Wasallam) would lie down after tahajjud but before the sunnah of fajr. However, it seems that the usual practice of Rasulullah (Sallallahu Alaihi Wasallam) was to do so after offering the sunnah of fajr. Allah knows the best.

Chapter 24 : Someone conversing after the two rak'ats and not lying down.

Purpose of Tarjamatul Baab

According to the learned scholars, here Imam Bukhari wants to convey that Rasulullah (Sallallahu Alaihi Wasallam) kept a time gap between the sunnah and fardh (compulsory) of fajr prayers. He would sometimes lie down, or talk or change his place.

Hadith No. 1109

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Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), used to pray the two rak'ats and, if I was awake, he would speak with me, otherwise he would lie down until the prayer was announced."

Comments

Lying down after doing the sunnah of fajr is not

obligatory as opined by some scholars. It is also permissible to talk after them. Allaama Ayni writes about the practice of Imam Maalik:

“Imam Maalik would talk on religious matters after the sunnah of fajr but once the salaam of fardh was done he avoided it until sunrise”.

Mujahid says:

“Once seeing a person talking with another after the sunnah of fajr, Ibn Masood told him, ‘Either glorify Allah or keep quite’”.

Chapter 25 : What has come down about doing voluntary prayers in groups of two rak'ats

This is mentioned from Ammar, Abu Dharr, Anas, Jabir ibn Zayd, 'Ikrima, and az-Zuhri. Yahya ibn Sa'id said, "All the scholars of our land, with whom I came into contact, did the *taslim* after every pair of *rak'ats* prayed during the day."

Purpose of Tarjamatul Baab

Here Imam Bukhari mentions that it is better to offer voluntary (nafl) prayers in groups of two rak'ats. Quoting few hadiths he also supports his view by citing statements of

Ammar, Abu Dhar and Ans bin Maalik. Further, also the three taaba'een - Jaabir bin Zayd, Ikramah and Zuhri.

Hadith No. 1110

Narrated Jabir ibn Abdullah

"The Messenger of Allah (Sallallahu Alaihi Wasallam), used to teach us the Istikhara, asking for the good in all matters, as he would teach us a sura of the Qur'an. He said, 'When one of you is intending to do something, he should pray two rak'ats outside the obligatory prayer and then say, 'O Allah, I ask You for the best by Your knowledge and I ask You for strength by Your power and I ask You for some of Your immense bounty. You have power and I do not. You know and I do not. You are the Knower of the Unseen worlds. O Allah, if You know that this matter is good for me in my deen and my livelihood and the end of my affair (or he said, 'my affair sooner and later'), then ordain it for me and make it easy for me and then bless me in it. If You know that this matter is bad for me in my deen and my livelihood and

the end of my affair (or he said, 'my affair sooner and later'), then avert it from me and avert me from it and ordain something better for me wherever it may lie and make me content with it.' He added, 'Then he should name the thing he wants to do.'"

Hadith No. 1111

Narrated Abu Qatada ibn Rib'i al-Ansari

"The Prophet (Sallallahu Alaihi Wasallam), said, 'When one of you enters the mosque, he should not sit down until he has prayed two rak'ats.'"

Hadith No. 1112

Narrated Anas ibn Malik

"The Messenger of Allah (Sallallahu Alaihi Wasallam), led us in a two rak'at prayer and then left."

Hadith No. 1113

Narrated Abdullah ibn Umar

"I prayed two rak'ats with the Messenger of Allah (Sallallahu Alaihi Wasallam), before dhuhr, two rak'ats after dhuhr, two rak'ats after Jumu'a, two rak'ats after magrib and two rak'ats after isha."

Hadith No. 1114

Narrated Jabir ibn Abdullah

"While the Messenger of Allah (Sallallahu Alaihi Wasallam), was giving the khutba, he said, 'When one of you comes in while the imam is giving the khutba or has come out for it, he should pray two rak'ats.'"

Hadith No. 1115

Narrated Mujahid

"Someone came to Ibn Umar in his house and told him that the Messenger of Allah (Sallallahu Alaihi Wasallam), had entered the Ka'ba. He said, 'I went and found that the Messenger of Allah (Sallallahu Alaihi Wasallam), had come out and I found Bilal standing at the door. I said, 'Bilal! Did the Messenger of Allah (Sallallahu Alaihi Wasallam), pray inside the Ka'ba?' He said, 'Yes.' I said, 'Where?' He said, 'Between these two pillars and then he came out and prayed two rak'ats in front of the Ka'ba.'"

Abu Hurayra said, "The Prophet (Sallallahu Alaihi Wasallam), ordered me to pray the two rak'ats of duha."

Ibnan said, "The Messenger of Allah (Sallallahu Alaihi Wasallam), and Abu Bakr came to me in the morning after the day had begun and we formed rows behind him and he prayed two rak'ats."

Comments

Istikhara: It means to seek the guidance from Allah in matters about which one is ambivalent with regards to their good or otherwise consequences. For example, if for a person there is a marriage proposal with a girl, he should do Istikhara i.e., seek guidance from Allah whether marrying that particular girl is going to be good, in this world as well as the hereafter, for him or not. Rasulullah (Sallallahu Alaihi Wasallam) advised his companions to do Istikhara with regard to anything even of a trivial significance. However, it is permissible to execute Istikhara in matter clearly set by the Shariah. For example, drinking wine or taking interest is forbidden in Islam, so doing Istikhara whether he should drink wine or take interest is not allowed. Istikhara is to be done where there is no either way binding of the Shariah to do it. In the above given example, though the Shariah exhorts a person to marry but whome should he marry, there is no binding of the Shariah and so Istikhara can be executed.

Method of doing Istikhara

Before going to bed one should, after making ablution, offer two raka'ts optional (nafl) prayer and then invoke Allah with the words mentioned in the first hadith of this chapter and go to bed. In the morning, after rising from the sleep, he should observe towards what option his heart is inclined to. Whatever will be the first impression in his heart he should act upon it. It is not necessary that one should have a dream about the matter as some people believe.

Ahmad has quoted from Sa'ad bin Abi Waqqas:

"Doing Istikhara is an attribute of good fortune the son of Adam has".

Tabrani has quoted from Ibn Abbas and Ibn Umar

"Rasulullah (Sallallahu Alaihi Wasallam) would teach us Istikhara the same way he taught us sura from the Quran".

Tabrani has quoted from Anas bin Maalik that Rasulullah (Sallallahu Alaihi Wasallam) said:

"He does not land in loss who does Istikhara; and he does not repent who takes consultations; and he does not suffer from poverty who is moderate in spending money."

Chapter 26 : Talking, i.e. after the two rak'ats of fajr.

Purpose of Tarjamatul Baab

Here the permissibility of talking after the sunnah of fajr has been mentioned.

Hadith No. 1116

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), used to pray two rak'ats and then, if I was awake, he would talk to me, otherwise he would lie down." 'Ali ibn 'Abdullah said, "I said to Sufyan, 'Some of them relate it as "the two rak'ats of fajr"' Sufyan said, 'That is how it is.'"

Comments

This hadith has been discussed early.

Chapter 27 : Being in the habit of praying the two rak'ats of fajr and calling them "voluntary (tatawwu')".

Purpose of Tarjamatul Baab

Imam Bukhari here conveys that the two rak'ats before the compulsory (fardh) prayer of fajr are sunnah in nature and not optional.

Hadith No. 1117

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), was never regu-

lar in any of the nawafil prayers the way he was in the two rak'ats of fajr."

Comments

This topic has been discussed previously in the chapter باب المداومة في ركعتي الفجر

Chapter 28 : What should be recited in the two rak'ats of fajr.

Purpose of Tarjamatul Baab

In this chapter it is discussed that the Qur'anic recitation in the fajr sunah has to be brief.

Hadith No. 1118

Narrated Aisha

"The Messenger of Allah (Sallallahu Alaihi Wasallam), used to pray thirteen rak'ats at night and then he would pray two quick rak'ats when he heard the call for Subh."

Hadith No. 1119

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam), used to pray the two rak'ats before Subh so quickly that I would say, 'Has he recited the Fatiha (Umm al-Kitab)'?"

Comments

According to the above hadiths narrated by Sayyida Aisha, Rasulullah would offer sunnah of fajr so quickly that it made her doubt if he recited the fatiha.

Muslim, Abu Dawood and Nasa'ee quote from Abu Hurayra:

...

...

"Rasulullah (Sallallahu Alaihi Wasallam) would recite Qul ya ay-yahul qaafirun... & Qul-hu wallahu alad... in the two sunnah rakat's of fajr".

Chapters on optional (nafl) prayers.

This title is not mentioned in all the compilations of Sahih-al-Bukhari.

Chapter 29 : Performing voluntary prayers after the compulsory prayers.

Purpose of Tarjamatul Baab

After finishing the discussion on tahajjud prayer, Imam Bukhari now takes up the deliberations regarding op-

tional prayers particularly those which have been highly stressed upon and are offered just before or after a compulsory prayer termed as sunnah. According to the learned scholars, Imam Bukhari, in order to be brief, has mentioned only 'after compulsory', otherwise it includes both before and before a compulsory prayer.

Hadith No. 1120

Narrated Abdullah ibn Umar

"I prayed two rak'ats with the Messenger of Allah (Sallallahu Alaihi Wasallam), before dhuhr, two rak'ats after dhuhr, two rak'ats after magrib, two rak'ats after isha, and two rak'ats after Jumu'a. Magrib and isha were in his house."

It was related from Nafi that after isha he was with his family.

Corroborated Nafi "My sister Hafsa related to me that the Prophet (Sallallahu Alaihi Wasallam), used to pray two light rak'ats after dawn. This was a time when I never visited the Prophet (Sallallahu Alaihi Wasallam)."

It was corroborated from Nafi' that he was with his family after isha.

Comments

According to Allaama Ayni, the above hadith mentions that there are two sunnah rak'ats before dhuhr prayer whereas there is another narration from Bukhari on the authority of Sayyida Aisha which says:

“The Prophet (Sallallahu Alaihi Wasallam) did not leave offering four rak'ats before dhuhr”.

Muslim, Nasa'ee and Tirmidhi quote:

“Abdullah bin Shaqiq said that he asked Ayesha about the sunnah salah of Rasulallah (Sallallahu Alaihi Wasallam), she said that he (Sallallahu Alaihi Wasallam) used to offer four rak'ats in the house before Duhr”.

Tirmidhi has quoted from Sayyiduna Ali:

“Rasulallah (Sallallahu Alaihi Wasallam) used to offer four rak'ats before dhuhr and two rak'ats after it”.

Tirmidhi further said that this was the practice of the majority of the learned scholars from the companions.

Muslim, Abu Dawood and Tirmidhi have quoted from Umm Habibah:

“The Prophet (Sallallahu Alaihi Wasallam) said one who offers twelve rak'ats of nafl (sunnah) prayers in a day, Allah creates a house for him in the jannat”

Tirmidhi and further added to it:

“Four rak’ats before dhuhr and two after it and two rak’ats after Magrib and two rak’ats after isha and two rak’ats before fajr”.

Excellence of four rak’ats before asr:

Abu Dawood and Tirmidhi has quoted from Ibn Umar Rasulullah (Sallallahu Alaihi Wasallam) said:

“May Allah show mercy on one who offers four rak’ats before asr”.

Tabrani has quoted from Umm-Salmah, the prophet (Sallallahu Alaihi Wasallam) said

“One who offers four rak’ats before asr Allah forbids his body from hell fire.”

The learned scholars says that these hadiths reveal that the four rak’ats before asr are preferred (mustahab).

Chapter 30 : Someone not performing voluntary prayers after the obligatory ones.

Purpose of Tarjamatul Baab

In this chapter it is said that an optional prayer after a compulsory (fardh) one is not obligatory and can sometimes be left as is done during a journey.

Hadith No. 1121

Narrated Ibn Abbas

"I prayed with the Messenger of Allah (Sallallahu Alaihi Wasallam), eight rak'ats (for dhuhr and asr) and seven (for magrib and isha)." 'Amr said, "Abu'sh-Sha'tha', I think that he delayed dhuhr and prayed asr early and prayed isha early and delayed magrib.' He said, 'I think so too.'"

Comments

This hadith is about jama-byna-salatayn and has been discussed previously in the related chapters.

Chapter 31 : Performing the duha prayer on a journey.

Purpose of Tarjamatul Baab

The timing of duha prayer between the sunrise and mid-day. It is an optional prayers of four to twelve rak'ats. This issue has been debated by the learned scholars quite a bit as there are different versions mentioned about it in various hadiths.

Hadith No. 1122

Narrated Muwarriq

"I asked Ibn Umar, 'Do you pray duha?' He said, 'No.' I asked, 'Did Umar?' He replied, 'No.' I said, 'Did Abu Bakr?' He answered, 'No.' I asked, 'Did the Prophet (Sallallahu Alaihi Wasallam)?' He said, 'I do not think so.'"

Hadith No. 1123

Narrated Abdur-Rahman ibn Abi Layla

"No one but Umm Hani informed us that they had seen the Prophet (Sallallahu Alaihi Wasallam), pray duha. She mentioned that on the day Makkah was conquered, the Prophet (Sallallahu Alaihi Wasallam), did ghusl in her house and prayed eight rak'ats. 'I never saw him do a more rudimentary prayer than it, but he did a complete ruku and prostration.'"

Comments

About the first hadith narrated by Ibn Umar, Ibn Bataal says that it does not belong to this chapter, and rather might be the mistake of the compiler. There are two types of hadiths quoted in this regard, one from Ibn Umar which negates the offering of duha prayer and the other from Umm Haani which supports it. As per the learned scholars, the fact that Ibn Umar did not see Sayyiduna Abu Bakr or Sayyiduna Umar offering duha prayer does not necessarily mean that the prayer was not offered at all. It is also possible that he meant the prayer was not offered constantly.

Tirmidhi has quoted from Sayyiduna Anas:

“One who offers twelve rak’ats of duha prayer, Allah creates a golden house for him in Jannat”

Chapter 32 : Someone not praying duha but considering it allowed.

Purpose of Tarjamatul Baab

By establishing this chapter Imam Bukhari wants to convey that the duha prayer is optional in nature.

Hadith No. 1124

Narrated Aisha

"I did not see the Messenger of Allah (Sallallahu Alaihi Wasallam), pray the supererogatory prayer of duha, but I pray it."

Comments

Muslim has quoted that Muadhah asked Aisha about the number of rak’ats Rasulullah (Sallallahu Alaihi Wasallam) would offer in duha prayer, she replied “four”.

In the above hadith of this chapter she is narrated to have said none. The learned scholars explain this apparent contradiction in her statements by saying:

1. Either, it was because of the fact that Rasulullah (Sallallahu Alaihi Wasallam) would usually be in the masjid at that time of the day and hence Sayyida Aisha seldom saw

him offering the prayer.

In the above hadith Sayyida Aisha might be saying that Rasululah (Sallallahu Alaihi Wasallam) did not offer it with constancy. (Allah knows the best)

Chapter 33 : Doing the duha prayer when one is resident.

Itban ibn Malik mentioned that from the Prophet (Sallallahu Alaihi Wasallam).

Purpose of Tarjamatul Baab

Now, Imam Bukhari is discussing the duha prayer in case of the person who is a resident. Here, he has quoted the incident of Itban bin Maalik who once after complaining about his weak eyesight to Rasulallah (Sallallahu Alaihi Wasallam) requested him to visit his home and offer prayer there and so that he could take that particular place his prayer place. Rasulallah (Sallallahu Alaihi Wasallam) accepted his request, went to his house and offered prayer there. Itban joined the prayer behind him. Ahmad has quoted that it was the duha prayer which Rasulallah (Sallallahu Alaihi Wasallam) offered there.

Hadith No. 1125

Narrated Abu Hurayra

"My friend [i.e. the Prophet] told me to do three things which I will not give up until I die: to fast three days in every

month, to do the duha prayer, and to do the witr before going to sleep."

Hadith No. 1126

Narrated Anas ibn Malik al-Ansari

"A man of the Ansar who was fat said to the Prophet (Sallallahu Alaihi Wasallam), 'I am unable to do the prayer with you.' He prepared some food for the Prophet (Sallallahu Alaihi Wasallam), and invited him to his house. He sprinkled one side of a mat with water and he (the Prophet) prayed two rak'ats on it." So-and-so son of so-and-so son al-Jarud said to Anas, "Did the Prophet (Sallallahu Alaihi Wasallam), pray duha?" He said, "I did not see him pray it except on that day."

Comments

Abu Hurayra says that Rasulullah (Sallallahu Alaihi Wasallam) advised him about three things which he would never leave, viz.,

1. Three days fasting every month
2. Duha prayer and
3. Offering Witr before the sleep.

Rasulullah (Sallallahu Alaihi Wasallam) had given similar advice to Abu Dharda and Abu Dhar as quoted in

Muslim and Nasa'ee respectively. According to the learned scholars, three things were specially singled out because the fast for three days every month civilizes ones baser self; duha prayer keeps one on guard against the sins during the day; and the advice to offer witr before sleep bespeaks of its high importance.

Chapter 34 : Two rak'ats before Dhuhr .

Purpose of Tarjamatul Baab

Earlier on Imam Bukhari was discussing the regular sunnah prayers or “Sunnah alal Mu’kada” or “Sunnah ar-Rawaatib”, which are required to be offered with the compulsory prayers. Now he mentions about those which are to be offered before the compulsory prayers and he starts with the two rak'ats of before dhuhr.

Hadith No. 1127

Narrated Ibn Umar

"I took by heart ten rak'ats from the Messenger of Allah, may Allah (Sallallahu Alaihi Wasallam), two rak'ats before dhuhr and two after it, two rak'ats after maghrib in his house, two rak'ats after isha and two rak'ats before subh

prayer which was a time when no one visited the Prophet (Sallallahu alaihi Wasallam). Hafsa told me that when the mu'adhdhin had given the adhan and dawn had arrived, he would pray two rak'ats".

Hadith No. 1128

Narrated Aisha

"The Prophet (Sallallahu Alaihi Wasallam) never omitted the four rak'ats before dhuhr and the two before subh." Ibn Abi Adi and Amr corroborated it from Shu'ba.

Comments

Sayyiduna Ibn Umar reports in first hadith that he made it a practice of offering two rak'ats before dhuhr after witnessing Rasulullah (Sallallahu Alaihi Wasallam) doing so. Sayyida Aisha reports in another hadith that he would offer four rak'ats before dhuhr. As per some learned scholars, Ibn Umar had seen Rasulullah (Salallahu Alaihi Wasallam) offering two rak'ats before dhuhr in the mosque, whereas Sayyida Aisha used to see him at home where he would offer four. Tabari says that the usual practice of Rasulullah (Sallallahu Alaihi Wasallam) was four rak'ats but occasionally he would offer two as well. Tabari says:

"Majority of the times it used to be four rak'ats and less often two".

According to Qurtubi, the majority of the learned scholars are in favour of sunnan ar-rawaatib whereas Imam Maalik considers them optional which one can offer or leaves

according to his wish.

Chapter 35 : Praying before Maghrib.

Purpose of Tarjamatul Baab

Now Imam Bukhari discusses the status of prayer before the maghrib prayer, the issue which has been highly debated by the learned scholars.

Hadith No. 1129

Narrated Abdullah al-Muzani

The Prophet (Sallallahu Alaihi Wasallam) said, "Pray before Maghrib," adding after saying it a third time, "For whoever wishes to do so," not wanting people to adopt it as a sunna.

Hadith No. 1130

Narrated Marthad ibn Abdullah al-Yazani

"I came to 'Uqba ibn 'Amir al-Juhani and said, 'Does it not surprise you that Abu Tamim prays two rak'ats before

the Maghrib prayer?' 'Uqba said, 'We used to do that in the time of the Messenger of Allah.' I asked, 'What prevents you from doing it now?' 'Business,' he replied

Comments

Imam Bukhari has not mentioned anything about the optional prayer before Asr. Abu Dawood, Tirmidhi and Ahmad have reported from Abu Hurairah the following hadith;

“May Allah bestow mercy upon one who offers four rak’ats (optional) before Asr”.

There is disagreement amongst the learned scholars about the optional prayers before maghrib. A good number of scholars from among the Sahaaba, Taaba’een and jurists favour two raka’ts before maghrib; they argue with the same hadith. According to Allaama Ayni, Ibn Arabi is quoted to have said:

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“The Sahaaba were in disagreement regarding these two rak’ats nobody continued with them afterwards”.

He further quotes Sa’eed ibn al-Musaib saying:

“ I did not see any jurist offering them except Sa’d bin Abi Waqqas”.

Ibn Bataal quotes Nakha’ee:

“Neither Abu Bakr , nor Umar nor Uthman offered these”

Ibn Hajr Writes:

“The sum total of the proofs indicates that offering these two rak’ats quickly like the sunnah of Fajr, is preferable or

mustahab”.

Ibn Bataal quotes from Anas:

“When muadhdhin called adhaan (the companions) used to rush towards the pillars of the mosque and offer salaah”

In short, the learned scholars consider the hadith itself self evident wherein Rasulullah (Sallallahu Alaihi Wasallam) has said, “Offer them whosoever likes”.

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Chapter 36 : Performing supererogatory prayers in a group

Anas and Aisha mentioned this from the Prophet, may Allah bless him and grant him peace.

Purpose of Tarjamatul Baab

In this chapter Imam Bukhari is discussing another controversial issue i.e., whether an optional prayer should be offered in congregation or not? He has attributed it to Sayyiduna Anas and Sayyida Aisha.

Hadith No. 1131

Narrated Ibn Shahaab

Mahmud ibn ar-Rabi' related that he remembered the Messenger of Allah(Sallallahu Alaihi Wasallam) and remembered him spitting a mouthful of water from a well in their

house into his face.

Hadith No. 1132

Narrated Mahmud

Itban ibn Malik al-Ansari, one of those who was present at Badr, said, 'I used to lead my people in prayer among the Banu Salim and there was a river-bed between me and them. When the rains came, it was difficult for me to cross it to get to their mosque. So I went to the Messenger of Allah (Sallallahu Alaihi Wasallam) and said to him, "Messenger of Allah, my eyesight is weak and when it rains, the water floods the river-bed between me and them so that I am unable to get to their mosque and lead them in the prayer. Messenger of Allah, I would very much like you to come and pray in my house so that I could take it as a prayer-place." The Messenger of Allah(Sallallahu Alaihi Wasallam) said, "I will do that." The following day when the sun was well up, the Messenger of Allah(Sallallahu Alaihi Wasallam) and Abu Bakr came and the Messenger of Allah(Sallallahu Alaihi Wasallam) asked for permission to enter and I gave him permission. He did not sit down when he entered the house but asked, "Where in your house would you like me to pray." I pointed out to him the place where I wanted to pray. The Messenger of Allah(Sallallahu Alaihi Wasallam) stood and said the takbir, and we lined up behind him. He prayed two rak'ats and then said the taslim and we said the taslim when he did. I persuaded him stay with us to eat a dish of khazira [meat soup] which had been prepared for him. The people of the area heard that the Messenger of Allah (Sallallahu Alaihi Wasallam) was in our house and quite a

number of their men gathered in the house and one of them said, "What has happened to Malik? I do not see him." Another of them said, "That man is a hypocrite who does not love Allah and His Messenger." The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Do not say that. Do you not see that he has said, 'There is no god but Allah,' desiring by that nothing but the face of Allah?" The man said, "Allah and His Messenger know best, but, by Allah, we have only seen him loving and advising the hypocrites." The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Allah has forbidden the Fire for anyone who says 'There is no god but Allah' desiring by that the face of Allah." ' ' "

Mahmud said, "I related this to some people, one of whom was Abu Ayyub, the Companion of the Messenger of Allah (Sallallahu Alaihi Wasallam) in the expedition in which he died, and over which Yazid ibn Mu'awiya had command, in Byzantine territory. Abu Ayyub objected to me saying it and said, 'By Allah, I do not think that the Messenger of Allah (Sallallahu Alaihi Wasallam) ever said what you said.' That was hard for me to endure and I vowed to Allah that if I survived, I would return from that expedition to ask 'Itban ibn Malik about it if I found him still alive in the mosque of his people. So I returned and put on ihram for hajj or 'umra and then travelled until I reached Madina. I went to the Banu Salim and 'Itban was an old blind man who still led his people in the prayer. When he said the taslim for the prayer, I greeted him and told him who I was and then asked him about that hadith. He related it to me as he had related it the first time."

Comments

This hadith has primarily been discussed in parts at various places. The learned scholars have derived many lessons from this hadith, viz.,

1. Optional prayers were offered in congregation.

2. Old age, sickness or insecure way can serve a valid reason for offering compulsory (fardh) and optional prayers.
3. It is permissible to specify a place at home for salaah.
4. It is permissible to invite a pious person to home and ask him to offer salaah at a particular place.
5. House owner has the right to select a place at home for salaah.
6. It is permissible to offer optional prayer, during the day, in units of twos.
7. Elders should direct the young not to indulge in backbiting.
8. It is permitted to undertake journey to pursuit knowledge.
9. Serving the food to the guests without any formality.

Chapter 37 : Supererogatory prayers at home.

Purpose of Tarjamatul Baab

The issue of offering supererogatory (nafl) prayer at home is being discussed by Imam Bukhari in this chapter.

Hadith No. 1133

Narrated Ibn Umar

*The Messenger of Allah (Sallallahu Alaihi Wasallam) said,
"Do some of your prayers in your houses and do not turn
them into graves."*

Abdul-Wahhab corroborated it from Ayyub.

Comments

It is preferable practice to offer optional and/or additional prayers at home. Below are few of the reasons form that:

- It saves one from hypocrisy.
- It begets blessings to the house where prayers are being offered.
- It gives one chance to concentrate nicely which may not be possible at a public place.

Alhamdu Lillah—By the Grace of Allah Subhaanahu Wa Ta'ala, the fifth volume of Ra'fatul Baari got completed today the 23 Safar 1433 Hijra, 18th January 2012.

May Allah Ta'ala accept it with His great mercy and benevolence and forgive my mistakes and shortcomings and also grant me Tawfeeq to complete the commentary of entire Bukhari Shareef.

Ra'fatul Bâri

The Book of Tahajjud

Ra'fatul Bâri

The Book of Tahajjud

Ra'fatul Bâri

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The Book of the times of Salaah

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The Book of Adhaan

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About the author

Born on 13th of Feb. 1956 in Srinagar, Kashmir, Dr. Rafiq Ahmad, completed his MBBS degree from Govt. Medical College, Srinagar, Kashmir in 1979 and then got the Master of Surgery degree in the field of E.N.T. from the same institution in 1983 and is presently working as professor of E.N.T. Deptt. in the same institution. He is a leading E.N.T. & Head & Neck Surgeon and has presented his research work at many national and international conferences. He got his religious and spiritual training from Mawlana Maseeh-Ullah Khan Sahib Jalalaabaadi the famous Khalifa of Mawlana Ashraf Ali Thanvi Under the great influence and guidance of Maseeh-Ullah Khan Sahib he founded an Islamic Institution in his home place, Soura, Srinagar by the name of “Darul Uloom Ilaahiyah—An Institute of Islamic Research and Education”, and started learning and then teaching Islamic subjects there. He has authored many books viz.,

1. Introduction to al-Hadith.
2. Introduction to al-Qur'an.
3. The Instrument for Understanding Qur'an.
4. Aijazul Qur'an.
5. Tafseer Sura Fatihah.
6. Furu-ul-Iman (translation only).
7. The Need for Divine Guidance.

These books are available at major book centers across the globe including USA, UK, S.Africa, India etc., and also on the website of Darul Uloom Ilaahiyah viz., **www.islaminkashmir.org**.

About the book

Ra'fatul Baari is the Sharah of Sahih al-Bukhari in English. It is first of its kind in English language and has been widely appreciated around the world. So far, only the translations with brief footnotes of Sahih al-Bukhari were available.

In this book, the author has described the relevant details about hadiths in a comprehensive but concise manner without going into lengthy discussions. The author has taken the references from the authentic sources like Fathul Baari, Umdatul Qaari etc. The juristic views are also mentioned briefly. So far, two volumes of the book have been published comprising—Introduction of al-Hadith, The Books of Revelation, Faith, Knowledge, Ablution, Obligatory Ablution, Menstruation and Tayammum. The work on other volumes is on and will follow soon Insha-Allah.

